



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

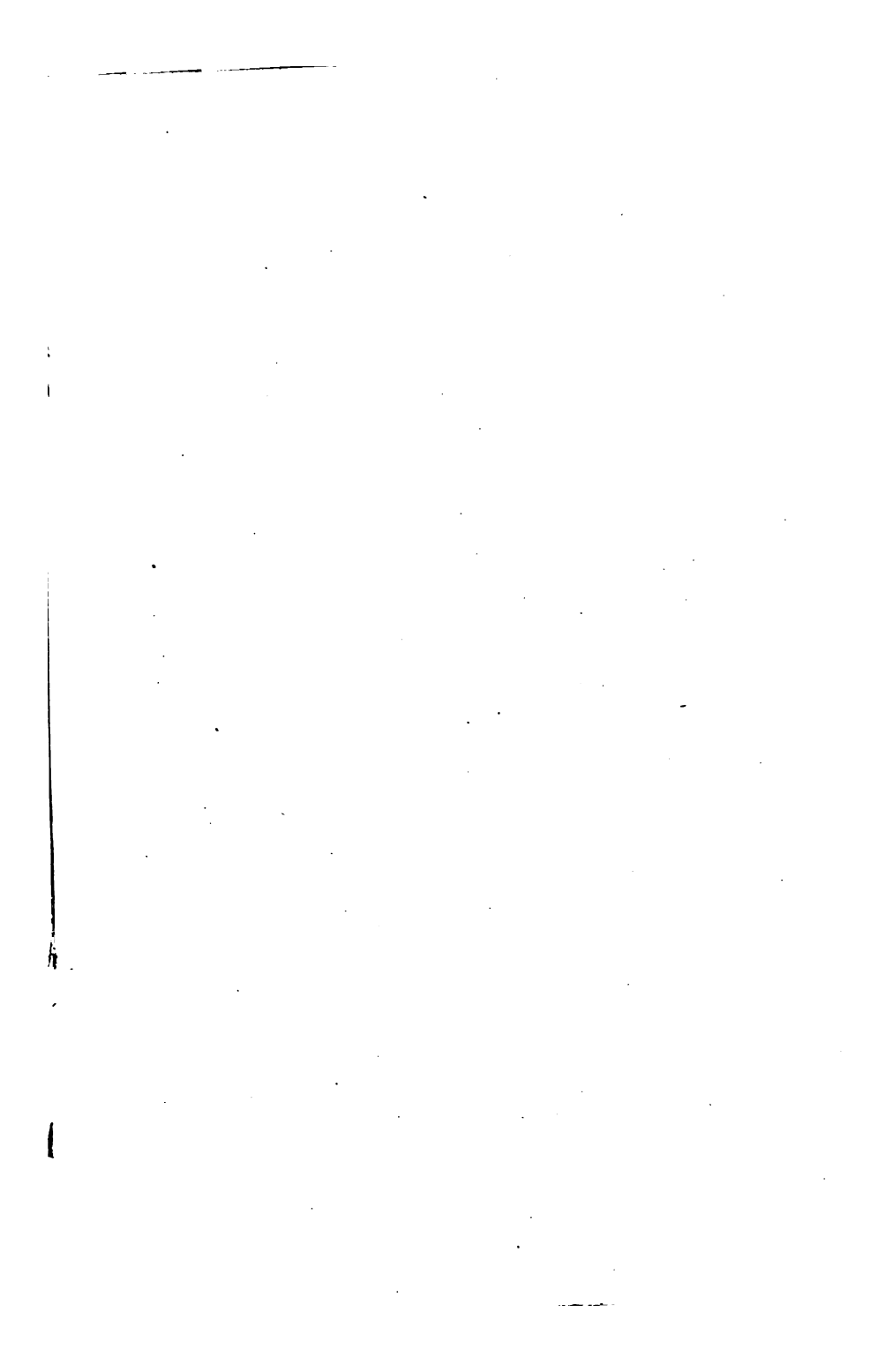
US  
2065  
8.15

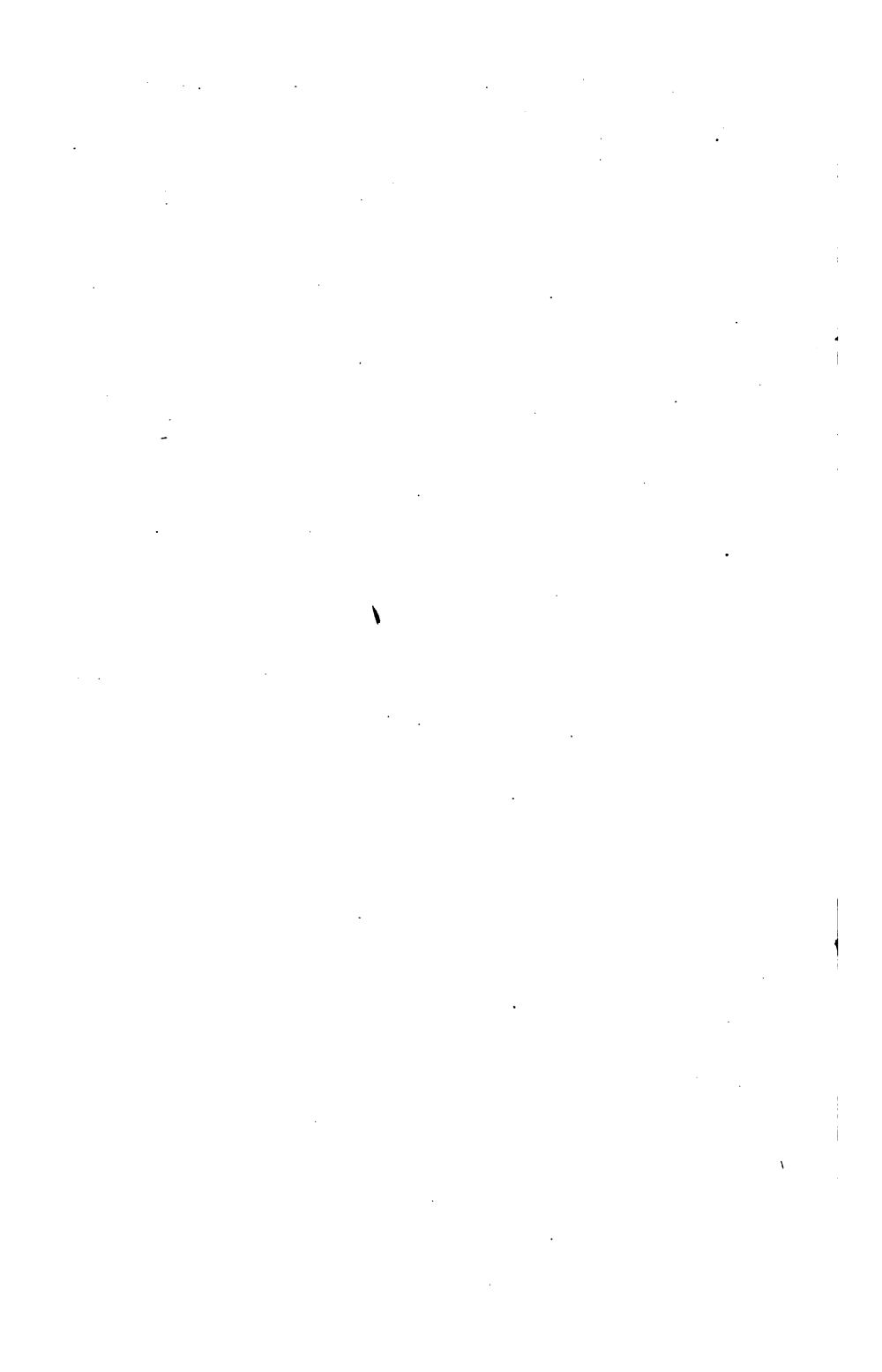
DISPENSATION OF THE  
Fulness of Times

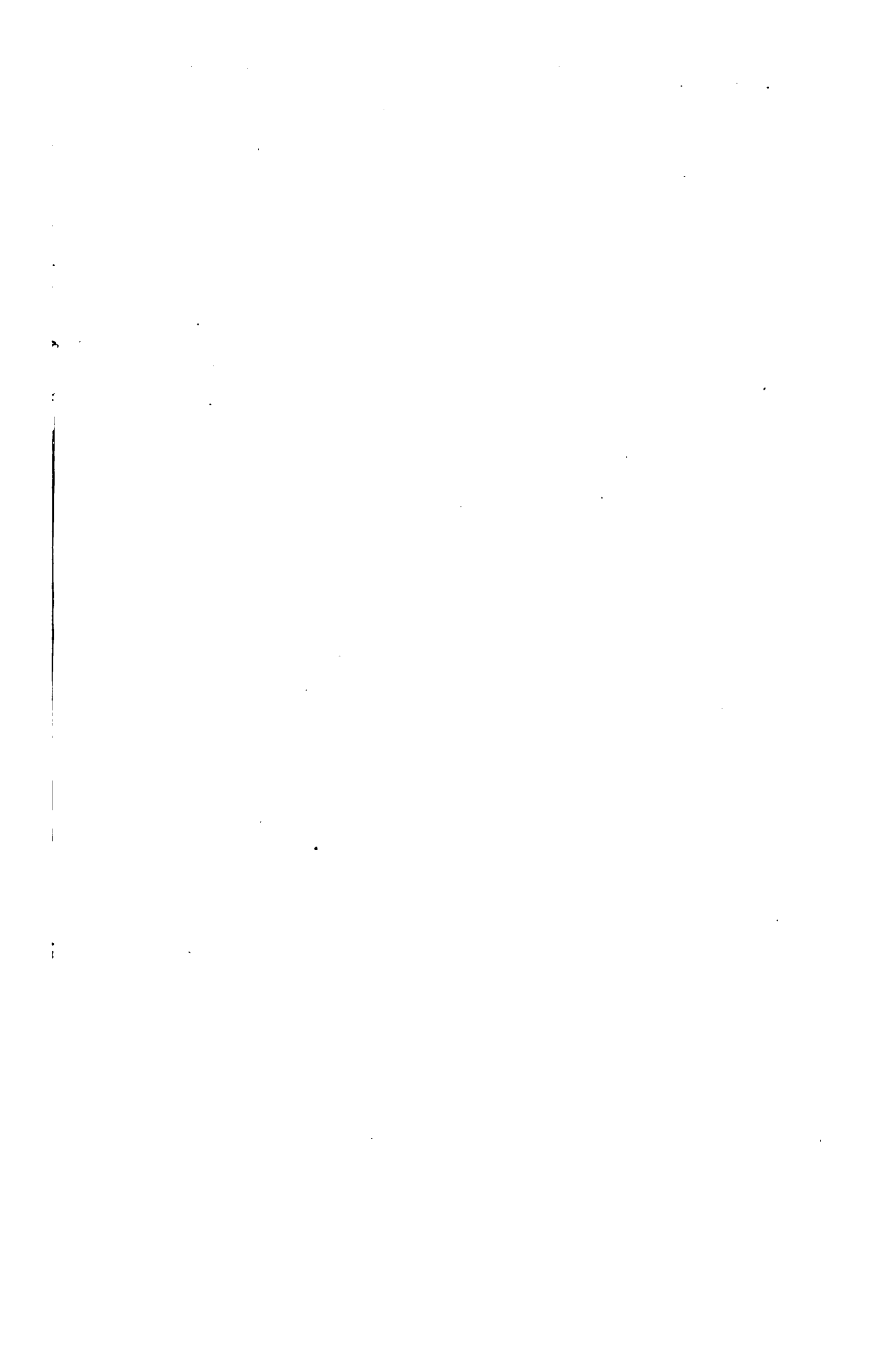
44.41.6a

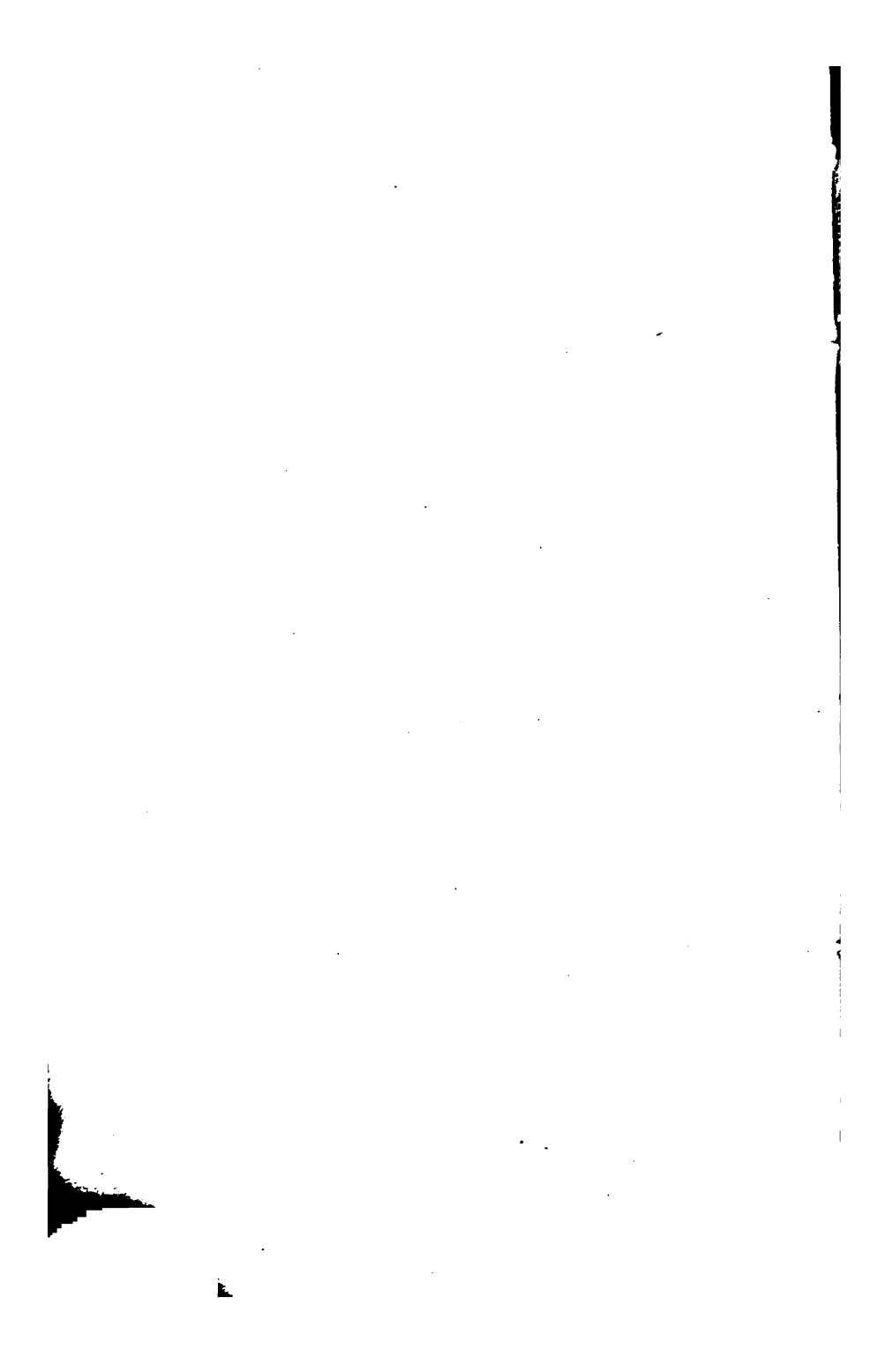
US 20651815

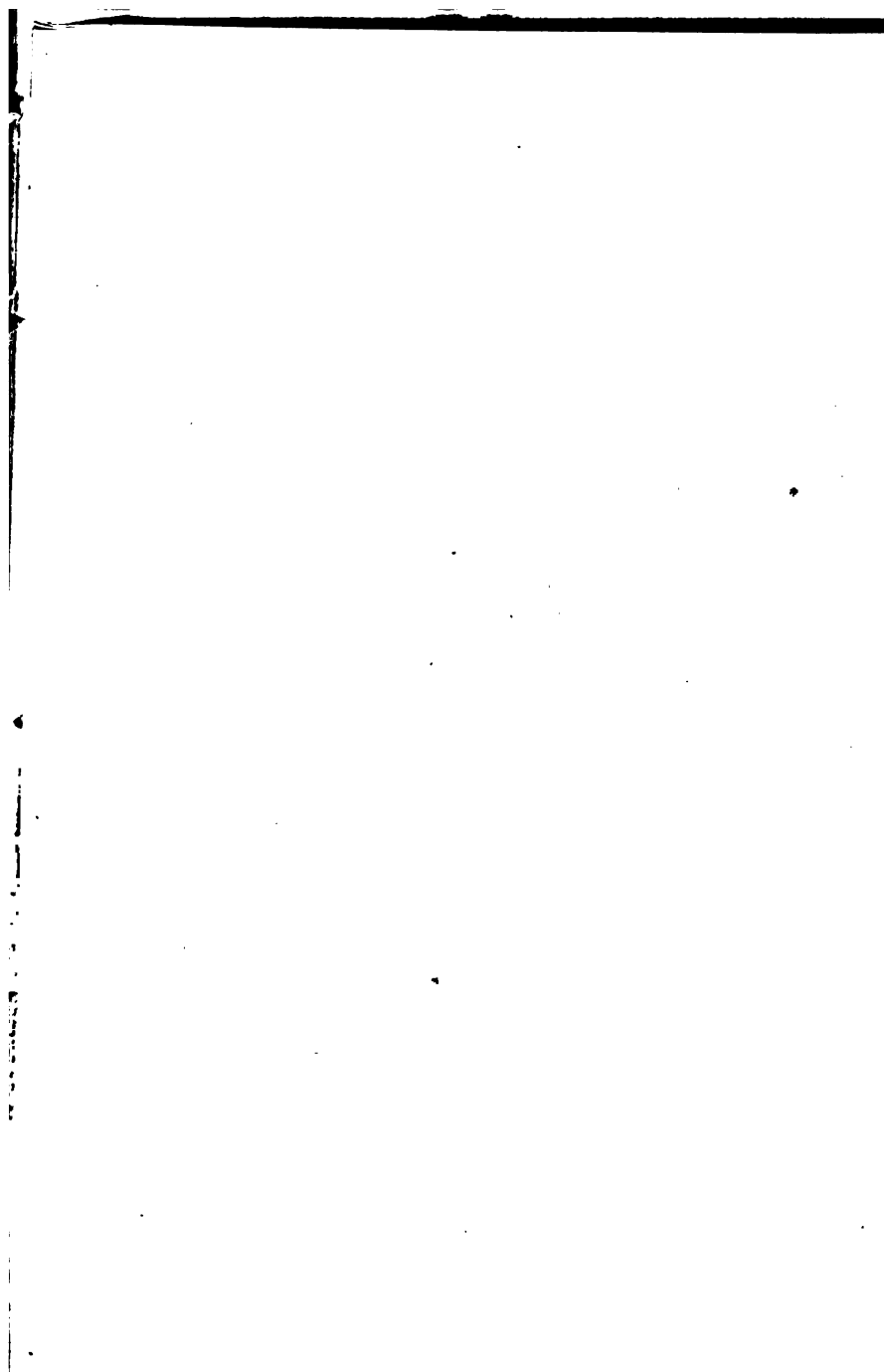














who was about six years older than myself. As he went to school already before me, and was as unwilling to stay at home as I, therefore my father thought to keep me at home, because he could not afford to have two boys in the school.

Observe here that all schools in Finland are free, being supported by the government, but they are all in the cities and towns; the nearest school was about forty miles from my father's house. All people must know how to read, and must understand their catechism, but almost all parents teach their children these things; and the school-master of the parish has this charge. They that wish to give a higher education to their children have to send them to the schools in the towns; of them there are various kinds and grades.

When I saw that my father would not send me to school, I began to pray that God might move him to do so, for which I panted as for Paradise. I had, then, a dream. I was in my dream walking in a gloomy looking place, where I saw many ovens, and I heard a voice that said: "This is hell, and all these (ovens) are schools." I did not understand nor heed my dream, but continued as before to pray, and wish that my father would send me to school. God heard my prayers, and my father yielded to my request, as he loved me very much, even more than his four other children. My dream was fulfilled: for when I went to school I began to fall from my piety, and fell all the time deeper and deeper, until I became a real sceptic. The corruption of the preachers, among whom was also my brother, contributed in a great measure to my scepticism. When I was deepest fallen, my father died, in the spring of 1834. Several unaccountable events took place on that occasion, and about that time. Those

events put, in a great measure, a check to my scepticism, and prepared me for my conversion, which took place on Christmas Eve of 1835, and which was the greatest proof of the boundless love and mercifulness of God that can be possible.

This remarkable event made an epoch in my life; and, therefore, I must relate it a little circumstantially. According to the customs of the country, I made some small preparations for the celebration of Christmas. While I was eating supper, a strange, inward voice spoke to me suddenly: "Why dost thou celebrate this evening?" I answered, immediately: "To the memory of Jesus Christ, to be sure." The same voice observed: "But thou dost not believe in Jesus Christ; thou sayest that He was only a man like thyself, and, consequently, an impostor." I answered: "It is true, I cannot believe that He was anything more than any other man; He may have been smarter, wiser, and better than others, but I do not believe that He is the Son of God and Saviour more than other men." The same voice asked more urgently: "Why dost thou then celebrate this evening?" I answered: "Well, because all others celebrate it; and, not to be different from the rest of the world, I may celebrate it too. I do not see any harm in this," etc. The voice replied: "Then thou art a fool; thou dost not act according to thine own conscience and understanding, but according to the conscience and understanding of other people." This sentence wounded my natural pride,—for I used to make boast of my independence of mind, and considered those who followed the minds of others as fools and dupes. I therefore answered: "Yes, it is true, but I shall not be such a fool any more; I will henceforth declare publicly that I am an

unbeliever," etc. But while reasoning thus, I felt very troubled in my mind, and felt that I was taking a very hazardous step. The voice left me there studying, and I commenced to study and study on this subject; and the more I studied, the more alarmed I became, and the more I was convinced in my mind that I was either a fool or blind, — but which of the two I could not decide. I asked myself repeatedly: "What shall I believe? Is there no way to decide this important question? Are all the millions of the human race, called Christians, fools and dupes, or am I blind, and on the road to perdition? I am willing to make any sacrifice, and to travel to the other side of the globe, if I can only get this question settled. What shall I do? How shall I get this question settled?"

After having continued to be thus troubled some time, I finally came to the conclusion that I would spend that evening in reading the Bible, which I had not had in my hands for many years. I remembered how I used to read the Bible in my childhood, and how I liked to read it; now I had forgotten all what I had learned there in my childhood; now I considered the Bible as a book fit to be read and believed only by the populace, but not by men of learning, — and yet I had to acknowledge that I knew nothing of its contents. I remembered how I used, as a child, in my father's house, to spend the most part of the night before Christmas in reading the Bible and in singing hymns and psalms. Now, as a man of learning, I condemned the Bible without knowing it at all.

Having finished my light supper, I took my Bible, wiped off the thick dust from its lids, and commenced to read the Gospel according to Matthew, and continued to read verse after verse,

and chapter after chapter, with great solemnity of mind, until I came to the sermon of Jesus Christ on the mountain, in the fifth chapter. When I commenced to read it, I began to feel a divine beauty, sublimity, richness, and wisdom in that sermon. I cried out: "No! this man, who spoke these words, was more than a common man. Take all the learned men of the world together, and they cannot produce anything like this! The strange voice, which had left me to studying, commenced again, and spoke thus: "Such is that Word, which thou hast so long despised, and such is that Jesus, whom thou hast so long rejected, — calling him an impostor." Then I commenced to feel exceedingly condemned, and to tremble as though I had had the fever. And finally I fell upon my knees upon the floor, crying out: "I am lost! I am lost — forever lost! I can never obtain forgiveness for all my great and numerous sins, because I have rejected my Saviour! I see now and am convinced that He is the Son of God and the Saviour of the World!" Thus I lamented and wept, and read again a verse, lamented and wept again, on my knees on the floor, until long after midnight. Then I went to bed calmly, slept soundly till morning, and, continuing to read, commenced to find some consolation in reading, and to hope for forgiveness. Such was my conversion, and thus my Saviour's Birthday became my spiritual birthday.

Being now converted, I trembled when I considered in what a dangerous condition I was, — being young myself, constantly in company with young people, — I thought within myself: "How long shall this converted state last?" "Probably not long," I said to myself. Then I besought the Lord to grant me a visible and tangible guide,

which I might consult in all doubtful matters, and this guide was the lot, which is often mentioned in the Bible; and the Lord graciously granted it to me. From that time until this very hour, I have been continually under the control and guidance of the Lord God, but in various ways and by various means. Sometimes the means have been spiritual and wonderful, sometimes rather natural, and even trifling after appearance. Before my arrival in this country I had seldom any spiritual revelations, beside impressions; but all impressions had to be confirmed by the lot, before I was ready to receive them. I knew, and know still, that the Lord gave me the lot, or the casting or drawing lots for my guide; but He took it away from me, after having given me a better Guide, — even His Spirit. It is, therefore, no guide for me any more, although I have sometimes resorted to it in my troubles and doubts, not having patience enough to wait for direct revelations. But because the Lord had, as we shall see in the sequel, taken away from me the said visible and imperfect guide, after having graciously granted to me an invisible and a more perfect guide, therefore I could not consistently use the visible guide, the casting lots any more at all, neither could I consider it more as a guide for me at all; wherefore I could not use it with any kind of safety more at all. But, before my arrival in this country, it was positively a safe and reliable guide for me, and was according to God's holy will. But if I now resort to it, I rebel against God, and can, consequently, not depend on it at all, any more than on an idol. And yet so foolish and inconsistent have I often been, that I have resorted to it against the express command of God.

Although I was full of ambition at the time of

my conversion, and was then student in the Imperial Alexander's University, of Helsingfors, in Finland, I was then ready and willing to become anything, and to make any kind of sacrifice, for the Lord's sake. But the Lord did not seem to require of me then any sacrifices, but allowed me to finish my course in the said University, where I graduated in the summer of 1837 under the title of *Philosophiæ Candidatus* (candidate in philosophy); and in 1840 I obtained the diploma as *Philosophiæ Magister* (master in philosophy). He seemed even to encourage me in my natural ambition in a most astonishing manner, so that I conceived the idea that I was destined by Him to become a great man of the world,—a great politician; for he led me very evidently to the highest circles of human society, even to the diplomatic career, and to the study of foreign languages. But He has His own time and way in all things. His plan was evidently this: to make me first, before calling me into His sacred service, acquainted with all classes and conditions of human society; even also with the aristocratic classes. At the end of the year 1837 I left my native country, Finland, and went to St. Petersburg, the capital of Russia, where I lived in poverty and want a little more than a year, being supported by the few acquaintances I had in that great city, and sustained by the conviction of being in the grace of the Lord and under His guidance and control, without which conviction I had fallen into despair and had given up all; but this conviction caused me to hope for better times.

When I was almost despairing, a woman, the wife of my best friend in St. Petersburg, Alexander Oehberg, had a remarkable dream about

me. As this dream evidently foreshadows my whole life, therefore I will relate it here. She dreamed that I was travelling, and had my own horse and conveyance, and came, as traveller, to put up at A. Oehberg's. I took from my sleigh a trunk, whence I took a uniform which consisted of bird's feathers; and I put it on; and the feathers were just like the plumage of birds: I could raise them and let them fall at my pleasure. She asked of me whether I was contented with that uniform; and I replied that I was very contented, for it was after the very newest fashion. Thereafter I took off that uniform and took from the same trunk another, and put it on. This consisted of butterflies of nine different species, greater and smaller; together with this uniform I had on me a shirt of white flowery satin, which was adorned with ribbons, and looked very magnificent. To this uniform was attached a cape, which I turned over my head, and it formed a very high hat. In this attire I went out into the city, to show myself to the world.

In the spring of 1839 I was, as pupil, received into the Oriental Institution, which belongs to the Ministry of Foreign Affairs, to study the Oriental languages and literatures, to be thereafter employed in the Oriental Legations and Consulates. Before finishing my course in that institution, I was, in the following summer, sent by the Minister of Foreign Affairs to Constantinople, to be employed in the Commercial Chancellery of the Russian Legation in that city of Turkey. In the spring of 1843 I was sent by the Russian Minister with despatches, as courier, to Athens, the capital of Greece, and soon back again to Constantinople. In the beginning of 1844 I was, by the same minister,

sent from Constantinople to Erzroom, to be employed there in the Congress, which was engaged to settle the hostilities between Turkey and Persia; the mediating powers were Russia and England. But here my political career ended. When my prospects were the most brilliant, then the Providence, or the Lord God, compelled me to abandon them, to the astonishment of all my friends and acquaintances.

In the summer of 1845 I left Erzroom, and returned to Constantinople, thence soon to St. Petersburg, where I tarried nearly all winter,—being, indeed, reluctant to abandon all my bright prospects, and my intercourse with the aristocrats. But what I was too weak to accomplish, Providence helped me to in a most wonderful way.

In April, 1846, I went from St. Petersburg to Finland; and on the tenth of May I embarked at Fredericshamn for Lübeck, in a merchant vessel. From Lübeck I went to Hamburg, where I embarked in the Swedish vessel “Enterprise,” under the command of Captain Leufstadius, for New York, on the twelfth of June, 1846. I had a tolerably pleasant voyage of full two months; had good company, Leufstadius and his wife being very fine people; and on the twelfth of August I arrived in New York. I was very well equipped at the time of my arrival. I had two big trunks full of things, partly of fine clothing and partly of curiosities, which I brought with me from Asia; among them, also, two crooked Asiatic swords.

The wife of Leufstadius had a strange dream on the sea. She saw in her dream the Saviour in the sky, having in one hand the Swedish banner, and in the other my crooked sword. I had also a dream on the sea. I dreamed that I



had in a pitcher sweet milk, and a cat came to drink it; I took a big stone into my hand and flung it at the cat in great fury, and I saw the cat very badly hurt, almost smashed. As it was it crawled towards me, as to beg pardon for its thievishness, just like a person. I felt then sorry for my cruelty; and I heard then a strong voice crying: "Thus, sinner, shalt thou submit thyself to the will of God, even though He would treat thee as thou hast treated this cat."

About the very same time that I reached New York, there arrived a young man of twenty-two years, of the name of Bennick, who came from Sweden, being sent by the Lord, as I came, from Finland. As we both became soon acquainted with the Methodist minister, O. G. Hedstrom, a native of Sweden, so through him we became soon acquainted with each other.

At the close of the same month (August), there was a large Methodist Camp Meeting at Rye, north of New York. I went with Hedstrom into that Camp Meeting. As I never had attended such a mode of religious worship, I found it as novel as delightful. Hedstrom, a zealous Methodist, explained everything in that Camp Meeting in the most favorable way for the Methodist Church. It would be too lengthy, although edifying, indeed, to relate all that I experienced in that Camp Meeting; not because of the Camp Meeting, but because of my sincere, fervent, and humble prayers.

One forenoon, when I was on the mourners' bench to be prayed for by the congregation, a German Methodist preacher came to speak to me while I was on my knees. I felt such a disgust at the whole performance, as though it had been a mere mockery; but I prayed so much the more

fervently, as I ascribed this to the hardness of my heart. But the more I prayed, the more disgusted I felt at their performance. Finally I felt a power within me that compelled me to speak thus: "Go away ye hypocrites! all your sanctifications are nothing but mockeries, and all your ceremonies are nothing but juggleries, and hypocrites are ye all!" But I was so much delighted with that Camp Meeting, and with all the services there, that I ascribed the said power to the devil, who tempted me to blaspheme. Wherefore I prayed so much the more fervently, and resisted that power with all my might, until it finally left me,—so blinded and charmed was I by that Camp Meeting, which was the first and the last I ever attended in my life.

In the afternoon of the same day, while I was on my knees on the mourners' bench to be prayed for, the Spirit spoke to me very distinctly as follows: "If thou believest these to be Christians indeed, why then hast thou secrets in thine heart? Thou hast said that thou hast been living among the great ones of the earth, but thou hast not mentioned that thou art only a poor peasant's son, and that it was by an especial divine interposition that thou wast brought into the company of the aristocrats. Furthermore, thou hast said that thou hast been guided and controlled by the Lord in an especial manner during nearly eleven years, but thou hast not made any mention of the lots, by which the Lord guided thee, because thou art ashamed to mention this; therefore thou dost not seek the glory and honor of God, but thine own. And thy tobacco is thine idol, which thou lovest more than thy God." All this was spoken very distinctly, as a man speaks to a man. I intended then to tell all this to the congregation; but, as I

used to decide all things by the lots, therefore I resolved to watch and pray through the whole following night, and to decide this matter then by the usual means aforesaid. I did so; and after I had received all these sayings of the Spirit confirmed by the lots, late in the night, while all people were fast asleep, I cast myself upon my face to pray, vowing and promising to do all that God would require of me. I fell suddenly into the most terrible agonies, during which I felt as if the pangs of hell were in me. I sobbed, wept, writhed myself, and accused myself all the time. I felt a grievous burden upon my shoulders, and I saw my Saviour above me as a severe Judge, frowning upon me with terrible looks. This continued from midnight till dawning, — about four hours, — till my friend Hedstrom, in whose tent I was, woke up and saw me in that condition. When he saw this, he commenced to pray and weep for me. I then said to him: “My dear friend, do not weep for me, for I do not deserve to be prayed for; like Ananias and Sapphira, I deserve to be destroyed.” Having said this I became calm and quiet; all agonies, the heavy burdens, and the sight left me quickly, and after those agonies I felt very happy.

On the following day I went with Hedstrom to a Swedish prayer-meeting in New York. When the meeting began, I felt an unutterable longing to speak, which presently Hedstrom invited me to do. As soon as I opened my mouth, I spoke, being under the thorough control of the Spirit, as though somebody had spoken through my mouth; but I do not recollect what I then spoke. This was the first time I ever spoke by inspiration. After this evening I have always, in speaking publicly or preaching, felt more or less of this

power or spirit in me, but in a smaller measure. I was not permitted by the Lord to stay long in that Camp Meeting. I had to leave it and to go to travelling and preaching. After having continued in that way nearly two months, I returned again to New York. When I left New York, Bennick also left, and went to work for his living on a farm; and when I returned, Bennick also returned, being compelled by the Spirit. Not long after his return the Lord inspired him, and sent him to me to consecrate me into His sacred service, and to baptize me; although I, being brought up in the Lutheran Church, was baptized as infant, according to the custom of that Church. But the Lord did not seem to regard that baptism at all as baptism. It would be both instructive and interesting to relate minutely the whole consecration from the beginning to the end, which lasted seven days and nights, but the space allotted to me here does not allow it,—wherefore I must abridge it. It commenced on Wednesday evening, and continued to the following Wednesday evening. During the whole time we watched and spent the time in prayers and in religious conversation, without sleeping a minute. The first three days, until Saturday evening, we ate and drank a little; but on Saturday evening we resolved to fast, and to abstain entirely from food, drink and sleep. During the whole Sunday we spent the time in the church, and I felt exceedingly happy.

On those days we arrived at the knowledge of the pure and full Gospel, and we saw that it was not preached at all in the world, but only in part, mixed with human doctrines and inventions. I was very anxious to ask permission of Hedstrom, and to preach then the pure Gospel, but Bennick

forbade me, saying that the time had not come yet, and that I could do no good, but only provoke Hedstrom to anger. But I did not mind him, for I was so anxious to be the first in proclaiming the pure Gospel, which had not been proclaimed since the days of Jesus Christ. Having obtained permission to speak after the evening service, I went to the pulpit and cast myself upon my face to pray, as I had been taught by Bennick. Immediately after the prayer, the Spirit recalled to my memory a prayer, a vow, and a covenant which I had made in the old country, long before my arrival in this country, which was this: that if the Lord would receive me into His service, and make me the most useful man that ever lived, — next to Jesus Christ Himself, — then I was willing to suffer anything for His sake, and to bear whatever He would be pleased to lay on me. All this was then brought very lively into my memory, and the Spirit declared to me then that this prayer, vow, and covenant were graciously accepted by the Lord; and then the Spirit revealed to me for the first time what my calling and commission was, namely, to form and establish the true, holy, and everlasting Christian Church, — the Millennial Church, — and to prepare the way of Jesus Christ for His second advent. Immediately after this revelation I commenced to proclaim the pure Gospel; but as soon as I had spoken a few words against the Methodist doctrines, especially of Christian perfection, which I called only the beginning of Christianity, — as the threshold of the sanctuary, — Hedstrom, full of zeal for his Methodism, interrupted me, and would not let me speak at all; thus it came to pass as Bennick had foretold it, and I was disappointed, to my grief.

On the following morning I felt none of those delights which had possessed me on the foregoing day, and I felt hungry. But as we had promised to fast, as mentioned above, so I was determined to hold out; but the hunger increased very rapidly, notwithstanding all my earnest and fervent prayers, and about noon I felt a very keen hunger. I then complained to my friend Bennick, saying: "My dear brother, I am so hungry now." He replied, then, saying: "Art thou hungry? let us kneel down to eat, then." I thought that he meant that we should pray. He knelt down at his chair, and I did the same at my chair. Immediately my mouth was filled with sweet bread, and was put into a quick motion like one that eats very much in a hurry, and like a glutton, and I swallowed it down three times; but I had no will in all this at all; I was like an automaton. This was the last hunger I had, and this very keen. Since that Monday I have never felt hungry, although I usually eat daily as hearty as any one, and also relish the victuals very well; still I have never felt hungry since that day. This great miracle affected me so that I could not refrain from tears; when Bennick saw me weeping, he reproved me, saying: "A servant of God must not be weak; this is weakness; be strong, be not weak." The taste of the bread was unlike anything in nature; it was sweet, like a sweet cake, but it was very aromatic, and pleasant to taste. After this sacred repast my spittle was thick and yellow, just as though I had been eating sweet cakes. Yet some weeks after this, whenever I abstained from eating, my spittle became yellow, and I felt the said sweetness and aroma in my mouth; thereafter it lost both its yellow color and its sweetness, and took the

white color of milk, as it still continues during the time of my fast.

In the afternoon of the same day Bennick looked upwards, and spoke, "Lord, give to my brother meekness." I do not know anything of the effects of this prayer, for I did not feel anything at that time. Towards the evening, he again looked upwards, and said, "Lord, give to my brother love." Immediately I felt an inexpressible divine love in me, and a peacefulness, calmness, and pleasantness that cannot be described; this lasted a few minutes, then I came to my normal condition again. Late in the night I felt very thirsty, and I told Bennick that I was thirsty; he then looked into my face very close, and breathed on it, and immediately the thirst vanished.

On the following morning, Bennick told me we must go into the country to fast, as Jesus fasted in the wilderness. Before leaving the city we went to see Hedstrom, who all the while had had the idea that we were crazy. Hedstrom urged us very earnestly not to go; and when we were on the ferry-boat to Jersey City, he came thither, and urged us to desist from our enterprise. When we reached the shore of Jersey City, a tall, stout man tried to push us back into the ferry-boat. But we passed through into the city, in the midst of the multitude; and when we were almost on the other side of the city, four men came running after us, laid hold on us, and brought us into the police-office as lunatics. There we found our old friend, but now our accuser, O. G. Hedstrom, sitting beside the mayor. The mayor asked of us many questions, which I answered all plainly and frankly. Finally the mayor said to H.: "I do not find them to be

lunatics ; I must let them go." H. then remarked that we had not slept in three days and nights at all ; but the mayor replied : " If they can live without sleep, and if they want to fast and worship God in their own way, we have no right to hinder them." H. had been somewhat misinformed : he did not know that we had not slept in six days and nights.

Having escaped from being confined as lunatics, we went out of the city into the country ; there B. bade me to make a very minute confession of all my sins and of all my secrets, which I did as well as I could. While we were walking and I was confessing my sins, B. looked upwards again, and said : " Lord, give to my brother strength." Immediately I felt a wonderful and indescribable power lay hold on me, so that it seemed almost as to lift me up from the ground. These are the spiritual gifts and powers which God was pleased to impart to me upon the prayers of B. before I was baptized with water, which he performed on the same Tuesday evening, in a brook not far from Jersey City. After B. had performed this work, his mission to me was ended, and he came to his natural and normal condition again.

On the following Wednesday evening we returned to New York city, broke our fast, and commenced to sleep as usual. After this solemn consecration I have been in various respects different from what I had been before it, and still continue so. I never feel any hunger, nor any painful thirst ; neither do I suffer by the heat of the summer, nor by the cold of the winter ; neither do I care much for sleep. No man can, therefore, be freer and more independent of the world than I am, by the grace of God, whereon



I depend. No man has ever been baptized in a way and manner as I was baptized, since the days of Jesus Christ. I have been out of doors whole nights in the coldest winter without suffering anything. I have been fasting many times an unnatural length of time, without feeling any hunger. Once I fasted forty days and nights, commencing on the twenty-fifth of December, 1846, in Mount Holly, N. J., and continued in Philadelphia, and finished it there on the third of February, 1847.

In the autumn of 1849 I was, by the Lord, again bidden to fast. After I had fasted thirty-six days and nights, the Lord told me that I may serve God, also, by eating a little and very light food, without fasting altogether; but as there were only four days lacking the number forty, which was the term of the fast of Jesus, of Moses, and of Elijah, therefore I intended to finish the fast after having filled the number forty the second time, that I might say that I have fasted twice forty days and nights, like Moses. But I began to suffer so grievously, in various ways, that I believe that I had died if I had not soon broken my fast, after having fasted thirty-seven days and nights. This proves that I can not do anything by my own strength more than other men, but only by the gracious assistance of the Lord, and His Spirit.

In the summer of 1854 I was, with my own consent, shut up to fast in a small house, in the Proper settlement, about eight miles west of Titusville, in Venango Co., Pa.; but I fasted only fifteen days and nights, because the neighbors began to be alarmed, and cause some trouble.

The following winter I was in a similar way shut up to fast in Tionesta, Forest Co., Pa.; then

I fasted twenty-one days and nights. These are the longest terms I have fasted; besides these I have fasted a few times during two weeks. In the beginning of 1848, in Lockport, Niagara Co., N. Y., I fasted forty days and nights on butter and honey, being ordered by the Spirit so to do. It was in that same place I performed my fast of thirty-seven days and nights.

To do justice to our faithful friend Hedstrom, I must observe here, that all what he did, he did as a true and sincere friend, and spent a sum of money for that purpose. He was convinced in his mind that we (Bennick and I) were crazy, and his benevolence and friendship to us compelled him to act as he did.

The experiences which I had after my fast of forty days and nights are so great and wonderful, that they cannot be described at all, commencing on the fifth of February, two days after the break of the fast; for I was then translated, and was in a spiritual body, as the Spirit declared to me. Fire had no effect on me then, neither did iron offer any resistance to me more than vapor.

When I was sitting alone, before a red-hot stove, I fell into a kind of drowsiness, whence I was suddenly awakened by a strange power that cannot be described, and, being awake, I felt that I was entirely changed into some other being than myself. While I wondered at this change, the Spirit told me: "Thou art now in a spiritual body." I replied: "If I am in a spiritual body, then it cannot be that I feel this body at all. Having said so, I commenced to stroke my arms and my legs, and I did not feel anything at all, any more than if I had stroked a shadow. Thereafter the Spirit spoke again, saying: "And fire has no power over thee at all now." Imme-

diately I stretched out my hand against the red-hot stove, and, what a wonder I then witnessed! My hand went through the stove, and I felt nothing at all, any more than if the whole stove had been a mere shadow or vapor. No tongue can express the amazement which filled me then. I could hardly believe my own eyes. I said to myself: "Is this all real, or is it a dream, — or what is it? Can it be possible that a spiritual body goes through iron and fire as through vapor?" While I was musing on these wonders, I was called to supper. Immediately the Spirit spoke, saying: "Thou art now so strong that thou mayest eat anything without being hurt," and I felt then an uncommon strength in me.

At the supper-table, as soon as I had asked the Lord to bless the food, and had given thanks for it, (not audibly, but in my heart,) I felt a new change, which cannot be described at all. I can only say I was then in a heavenly condition. My whole frame seemed to be full of delights, such as are unknown to mortals. The centre of the delights was the heart, whence they seemed to beam forth through the whole frame. Here I saw my blessed Saviour the second time, — not now frowning, as I saw Him at the Camp Meeting, — but smiling very sweetly and lovingly. This time He seemed to have on His head something which looked almost like a helmet; and He glistened almost like gold.

As we have seen, I came into this condition suddenly, but I came out of it slowly day by day; The returning into my normal condition was according to my eating of natural food, which produces blood, which is the life of the flesh, — the life of the animal, or fallen man. These things understood not then. If I had known then

what I know now of spirituality, I would have continued in that condition of spirituality for a longer time. I knew not then that my life was not blood, but spirit; and that I, by eating, gained blood into my body, and thereby mortality and corruption. I had, whilst in that abnormal condition, a supernatural relish: everything that I ate, appeared almost as smooth as jelly; and everything I relished both in my mouth, and also through my whole body. Wherefore the enjoyment which I had, whilst in the spiritual body, was so great that it cannot be expressed. People cannot comprehend how any one can relish the food without being hungry, because they understand so little of spiritual things. There is a great difference between hunger, which is painful, and belongs only to sinners, and relish, which causes us to enjoy our food, and which belongs to both saints and sinners,—to the greatest saints most, to the lesser saints less. Although I never feel any hunger, still I hardly believe that any one relishes victuals better than I. I believe that Jesus, after his temptations in the wilderness, relished His food better than any man, but He had no hunger.

In consequence of my exceeding relish I ate very heartily, and thereby I hastened my return into my normal condition; and after the lapse of five weeks I hardly felt anything more of that spirituality. During the first week, until the twelfth day of February, I was in various spiritual conditions, whereof mortals have no knowledge at all. Once I lost all idea of evil, shame, sin, etc. I was then in a state of innocence, but this continued only a few hours, and I prayed earnestly that God would put me out of that condition, for I was inclined to throw off all my

clothes as useless stuff. Once I lost all idea of time and space; all distances appeared alike before me, and all time seemed to be now. All earthly pleasures seemed to be naughty, foolish, disgusting. Even music had no charms for me then. All mankind seemed to be sick, sore, sleeping in sin.

On the seventh of February, early in the morning, I was filled with divine love, so that I wept like a child during two hours, because of the sins of the human race, all of whom I loved as my dear brothers and sisters, being desirous and praying to be permitted to lay down my life for them. I considered none then inferior to myself, but considered them all as deceived and blinded, who would all do better if they knew,—if they were better taught. Wherefore I besought God to send me to their rescue.

Such spells as these come sometimes upon me, especially after long fasts; but they do not last so long, neither are they so strong as this which I have here described. I have always found that long fasts make me more spiritual and divine,—fill me with the Spirit of God, and thereby with divine love. When such a spell comes on me as the one here described of the seventh of February, 1847, I weep very much. I love all then; I would die and suffer for all; I then make vows and promises to God, beseeching Him to send me and to accept my life, and all my comforts and pleasures, for the sins of the world. I then feel the Spirit of Jesus Christ in me, and desire to be entirely identified with Him. All this does not belong to me at all; it comes upon me sometimes by the Spirit of God.

I have seen the Saviour a dozen of times, in many different ways and under different shapes,

but always I saw Him as a man. Five times I saw Him being awake, and six or seven times I have seen Him in dreams and visions of the night. Twice have been mentioned above. The third time I saw Him was in October, 1847, in Lockport, in the State of New York, in the American Hotel, kept by Witbeck. About seven o'clock in the morning, while I lay in the bed wide awake, the Lord commanded me suddenly to quit my head-covering, declaring that my hair was a sufficient covering for my head. I answered then: "What harm or vanity can there be in wearing a head-covering? for rich and poor, high and low in all nations and in all countries wear some kind of head-covering." The Lord replied: "Rich and poor, high and low, in all nations, and in all countries, are full of vanities." But when I entreated Him, in the most humble and imploring way, not to require this of me, then He declared: "Either thou must quit thy cap, or wear it always and on all occasions, but not to use that cap as an instrument to show honor and respect to thy fellow-beings, and to worship thus thy brothers and sisters, as the rest of the world does." Thereafter I saw Jesus Christ standing before my bed, dressed in a red robe, bare-headed, with long hair of light color, divided on the forehead, and hanging on the shoulders; and I heard then a voice above me, saying: "Such thou shalt be"; and immediately He vanished away again.

A few months thereafter I was fasting in Rec-tor's tavern, in Lower Lockport, N. Y., and about eight o'clock in the evening I saw Jesus Christ standing before me, dressed in a robe which was of a color between green and blue; in other respects He looked just as I had seen Him in

Witbeck's tavern. He stood before me, looking at me, and I heard a voice above me speaking suddenly, "Jesus Christ is coming." I sprang up quickly, as being frightened by this announcement, and the whole sight was gone. In the fall of 1859, I saw Him in Titusville, Crawford Co., Pa., in the house of John Vanderworker, walking, like a travelling man, from the right to the left. He spoke to me, saying, "Only follow thou me," and then he disappeared.

In the summer of 1854, after my fast in Proper settlement, as mentioned above, I saw in a nightly vision Jesus Christ, and I inquired of Him, saying: "When shall the end of the world be, then?" The Lord answered thus: "About twenty years yet, then the end shall be." Observe here that already in the spring of 1848 the Lord had spoken to me thus: "The end of the world is nigh at hand."

In the beginning of the year 1848, as soon as I had submitted to go bare-headed, which was first about three months after I had received the command as mentioned above, the Lord was graciously pleased to charge and to command me to invite all people, without any distinction, to join with me in fasting and prayers, that they may receive the Holy Spirit. Thereafter the Lord declared to me that I should baptize others in the same way as I had been baptized myself.

In the following spring the Lord was pleased to speak to me thus: "Thou art the voice of one crying in the wilderness: prepare ye the way of the Lord; every mountain shall be made low, every valley shall be filled; the crooked paths shall be made straight, and the rough places shall be made smooth, and the righteous shall see God."

In 1847 I saw in a vision a small number of

men standing in a group together, apparently about six or eight in number. They were all bare-footed and bare-headed, with long hair and beards, in coarse gray coats, like laboring men. I saw myself, also, in the group, but in front of it, almost like an officer before his company; and I heard a voice crying: "These men shall have a great task to perform, and Niagara shall fall, and ye shall go dry shod over it; but those who stick to the fire of their fathers shall have no part in . . ." What followed thereafter I did not hear. I understood then that fire signified the doctrines.

In the summer of 1851, I saw, in a vision, a man, and inquired of him, saying: "Who art thou?" He answered, "I am Jesus Christ." I replied: "But how shall I know this?" He answered: "I will show myself to thee, together with my Father, and speaking to my Father, but not here, but between Meadville and Randolph." I was then near Titusville, in Pennsylvania, about twenty-seven miles from Meadville. This promise has not been fulfilled yet.

Once I saw, in a nightly vision, before me a room filled with men, who were talking to each other, all dressed as men of higher classes, so called, are used to be in large assemblies. On the right hand I saw a small door opening itself, and a man stepped in slowly, looking upwards; his hair was all matted together, as though there was no order at all. He was covered as with a large sheet or blanket, which covered his whole body, and he was so emaciated that there seemed to be nothing but skin and bones on him. He looked almost like a corpse, and he walked with such an humble deportment, as though he had been the least of the whole company, as though he had been hardly worthy of it. He had almost the



appearance of a simpleton, or of an idiot. As soon as I cast my eyes on him I knew my Saviour, but I was very much astonished, and exclaimed thus: "Is this Jesus Christ? Why does He, then, look so poor, so pale, so ugly and miserable?" But then I felt a great reverence for him, and said: "But, however, He is the Saviour of the world."

Once I saw, in a vision of the night, the churches represented to me under the figure of a very high tower; on the top thereof was a large room with large windows all around; and the floor of the room was thickly covered with all kinds of rubbish; and a green, shining and handsome-looking serpent lay quietly on the rubbish, in the midst of the room. I was to throw out all the rubbish and to cleanse the room; and I had no other tools but a large goose-quill and a toothbrush in my hands.

In November, 1847, while I was sitting in the American Hotel, in Lockport, in the State of New York, I heard a voice speaking to me: "There shall be much gold and silver in the last days, but no bread."

In the following winter I had a dream in a night, and when I awoke the dream slipped from my memory, except that I remembered that some one spoke in a scornful manner, just when I awoke, "The Eternal Word." I was very anxious to remember the dream; wherefore I began to pray that God would recall the dream to my memory. The whole dream was brought very vividly before me, but I did not understand the meaning thereof; then I prayed that the Lord would give me the interpretation of the dream. Then the Lord spoke, saying: "This is the interpretation of the dream. There is nothing

sacred nor divine upon the whole earth that has not been profaned and polluted by the fashions and customs of the world,—not even the Eternal Word of God itself.” After a while the Lord spoke again, thus: “And this is the interpretation of the dream; The whole human family are nothing but fools and slaves, and fools even because they are slaves of their tyrant Fashion, when they could be free and happy, like the angels in heaven: but they will be rather miserable slaves than free and happy.” After a while, the Lord spoke again thus: “And thou, America, the most blessed and favored country upon the whole earth, thou enjoyest of wealth and of liberties, both political and religious, more than any other nation upon the whole earth; but with all this thou art the most slavish people upon the whole earth; therefore all those blessings which thou enjoyest shall soon be taken away from thee, and I will henceforth pour out wrath and curses upon thee, as much as I have hitherto poured blessings and favors, and thou shalt have tyrants who will rule over thee with an iron hand, because thou hast not known how to make good use of those blessings, nor to appreciate them, and because thou makest boast of them, and sayest: ‘We do not like any tyrants here; we have no princes and noblemen here, as they have in the old countries, for we are all princes and noblemen: we govern ourselves.’ Therefore thou shalt be oppressed by tyrants more than any of the old countries. Instead that ye should give thanks and praises to the Lord God for all the liberties and blessings which He has bestowed upon you, ye give them to yourselves and to your rulers, such as Washington, whose image and statue is to be found in every house and in every public place,

and to whose honor ye have raised monuments and instituted festivals, just as the ancient heathen did to their heroes. Instead that ye should say to foreigners, 'Come into our free and happy country and enjoy here liberty,' ye require that all foreigners, who come into your country, should bend their necks under your Yankee fashion; and if they do not do it, then ye revile and mock them, crying after them, 'A Dutchman! a Dutchman!' as though ye were superior to the Dutch. As much as thou exaltest thyself above all other nations, so thou shalt fall below all other nations, and thy name, Yankee, whereof thou art now so proud, shall become a nickname and a by-word among all nations. Because thou sayest that thine own arm has gotten to thee all these blessings, and that thine industry and activity and prudence have gotten to thee all thy wealth, and that the country is rich by nature; therefore there shall come a great famine in this country, that ye may know whether the country is rich by nature." There were yet a few words added to this, but I do not recollect them very well; but this I shall never forget.

Then I saw the first time how the Lord God is displeased with this people, and what grievous scourges there are coming upon this country. I told it to them in my travels through the country, but hardly could I find a person who would believe it. Almost all, without an exception, were confident that I was mistaken, or crazy, or deluded; and many were offended at me on account of this saying. And now, also, when I tell them that the worst is not come yet, and that a far greater trouble is before them than that which they lately passed through, and that they do not need to look for peace yet in some years, hardly any one will

believe this ; for the national pride of this people is excessive, and that will even ruin the country, for their pride will be brought down, even to the dust.

Most of the instructions in regard to the true Christian ways and manners, I received during my abode in Lockport, Niagara County, in the State of New York, especially in the years 1847 and 1848. Once the Lord said : " Salute no man by the way." Again, He commanded me to salute with the salutations of peace, as Jesus did and taught : " Peace be to this house," " Peace be with you." Again, he forbade me to use the razor, and also the comb, to trim, adorn, or embellish the body in any manner whatever ; or to observe any of the fashions, customs, and manners of the world ; to care for the body, or for food, or for raiment ; to carry money with me, to have any respect to persons, to give titles or to make compliments to any one ; to jest, to talk of worldly things, or to have the mind on worldly things. All these things the Lord has expressly forbidden me, the one after the other. He commanded me to be plain and simple in language, and in all things.

In the summer of 1848 the Lord bade me go barefooted. I answered : " Lord, I cannot go barefooted, — my feet are so tender that I cannot stand it ; I have not walked barefooted since my childhood." The Lord replied : " Thou wilt soon get used to it, — that unpleasantness will last only a few days." I submitted, and it was really astonishing how little pain and trouble it caused me to go barefooted. I felt rather a pleasant tickling under my feet, than any pain, the first days.

Once the Lord said : " Whatever thou desirest, ask it boldly of Jesus Christ." Again : " In all

your sicknesses and troubles call on Jesus Christ only, — on none else."

Once the Lord said: "It is even a token that God loves thee, because He does not hear such prayers as thou addresseth to Him." I did not well understand what prayers the Lord referred to, but I suppose they were the prayers for the power to work miracles, which I did indeed address to God at sundry times. Once, in 1849, after the Lord had declared to me that we can, by fasting and prayers, obtain everything and anything, I commenced to fast, and to pray that God would allow me to work miracles. After having fasted three days and nights, I dreamed that I had that power, and that I wrought very great miracles; and, finally, I commenced to imagine in my mind that I was God. After that, I did no more seek to have that power at all.

About that time I resolved to drink no more coffee, partly because I liked it too well, partly because I thought it to be unwholesome. After I had abstained from it about a couple of months, the Lord spoke to me: "Thou mayest drink coffee." I answered: "Lord, is not coffee an unhealthy drink?" The Lord said: "Yes, it is, but not for thee; it is healthy for thee." Another time the Lord spoke to me thus: "Why dost thou drink tea, since thou dost not relish it?" After about ten minutes the same words were addressed to me again. Once the Lord commanded me to go away from a house where I was not permitted to live according to my will and mind.

Once the Lord said: "All spiritual things are comprehended only by the Holy Spirit." Again He said: "The wicked cannot comprehend the truth, because it is not given to them to compre-

hend it; and if they did comprehend it, they would only profane it, and therefore it is not given to them to comprehend it."

In Lockport, N. Y., I was, in 1847, in some way robbed by a tavern-keeper, W., and this was done under feigned hospitality and benevolence; and when I remonstrated with him on that account, he drove me out, called me a villain and a horse-thief, and kept my travelling-bag and the things in it. Thereafter the Lord commanded me to curse that tavern-keeper. I refused, and told him that I had no hard feelings against him on account of his ill-conduct, and that I did not care anything about the small things which he took of me. But the Lord commanded me to curse him, because he had done to many others as he did to me. Finally I sat down to write as the Spirit dictated to me. The sum and substance of the letter was this: that the curse of God would rest upon him and his house, that he would be cursed by his own children, and that he would die as a villain and vagabond. I found this curse very hard, and prayed that the Lord would allow me to moderate it a little; but the Lord would not hear my prayer. Within two weeks from that day he was almost as poor as myself. His house was burnt down, his wife and children left him, and he was left alone, and not long after he became bewildered in his mind, and therefore insane. The last time I saw him, in 1850, he was in the condition of a poor, wretched vagabond, so that hardly any one would have trusted him ten cents' worth. But I do not think that I am to blame for that.

I have seen some very severe judgments fall upon the people who have abused me. A certain John St., in Crawford County, Pennsylvania, was

burnt alive, in the oil works, soon after having cheated me out of a few dollars in the Oil Company. I could mention several such instances.

I have also seen severe judgments come upon those who make light of divine things. I could relate a long story about a woman, Cornelia Y., who lived five miles south of Lockport, who became raving crazy by profaning divine things, through love to her husband and her relations. Before I had seen her she was guilty of this crime. Then, when she had heard me preach, she believed me to be a servant of God, and believed the message, or invitation, as mentioned above, to be of God; and yet, out of a worldly shame and fear, she refused to accept it in the way of God, but accepted it in her own way. She fasted a few days alone, and the consequence thereof was that she became raving crazy, and continued thus a couple of years. I commenced, while there, to fast and pray for her, but the Lord forbade my interceding for her, declaring that He would not hear me, because this was the third time she rebelled against Him in the same way.

One of my strangest adventures in this country was my search after Solomon Coon, — which I may call my Coon-hunting. The story is too long for this small work. In my larger work I have related the whole of it. The sum and substance of it was this: the Lord commanded me, in December, 1848, during my abode in Lockport, in the State of New York, to go to Solomon Coon. I then commenced inquiring for him; first in and about Lockport, and thereafter farther off. I had then many revelations, in dreams and visions, about this mysterious person; and I spent almost the whole of that winter in searching for him, but could not find him; wherefore I gave

it up. In the following autumn I had to start again on a search after him. Then I found that such a man was living in Madison County, in the State of New York; but, when I inquired of the Lord whether I should go to that place, the Lord answered: "Be quiet; the Lord will bring thee to Solomon Coon in His own time." During the following summer, 1850, the Lord brought me to Solomon Coon in a very strange way. He was a preacher of the Seventh-Day Baptist sect. On account of troubles which he had had of various kinds, he had left off preaching. On the day of my arrival he had intended to destroy himself, but he heard a voice speaking to him: "There is yet mercy left for thee for better times." This cheered him up, and he desisted from his nefarious enterprise. On the following day I came to him with a message from the Lord God. I invited him to fast and pray with me. He accepted the invitation, and there was also with us a certain William Birch, of the Christian sect, who accepted the same invitation, and resolved to fast with us. But Birch was not upright, for he did not believe in my message; wherefore he dissembled some. In consequence thereof Birch could not continue long with us. After he had been with us about fifteen hours, the Spirit told him that he was walking upon forbidden ground, and that he had to stop. This he declared twice. Then I saw from his countenance that an evil spirit had entered into him, and we left him; thereafter I never heard of him. Solomon Coon continued fasting with me a couple of days, and was then called again to preach, which he commenced to do with considerable zeal and with spirit. After I had finally found Solomon Coon, I found that all the numerous visions,



dreams, and revelations which I had received from God about him, were true. During my search and inquiry, as aforesaid, almost all people, even also my best friends, thought me to be crazy. Some of them at times asked me, "Have you found Sol. Coon?" I answered, "No." "Do you expect to find him?" "Yes, to be sure; I do not believe that God intended to deceive or fool me." Then they laughed, and called me crazy.

In 1849 I saw, in a vision, a great slaughter, as a great battle, and I heard a mighty voice crying in the sky: "Who shall conquer and reign over America?" I then inquired, saying: "Lord, when shall this come to pass?" The same voice answered: "Tenth November, December," but the year was not mentioned. The word "December" followed almost like an echo upon November.

In August, 1856, when I was in Warren, Pa., the Lord showed me, in the night, by a revelation which I received, being wide awake, sitting in the bed, that here will soon take place the most terrible bloodshed the world has seen; that the government will be overthrown, and that the whole country will be ruled by most cruel tyrants and bloodsuckers, — not by one, but by many, even thousands. Then there will be thousands of this people, without any regard to sex or age, killed, as by inches, in the most cruel manner that can be imagined, — yea, in the most fiendish manner. This revelation I immediately communicated to several men in authority in this country, but probably they paid no attention to it. I wrote, also, a tract of fifty large written pages, in folio, with the title: "Judgments of God over America," with Scripture references on the mar-

gin, and sent it to the American Tract Society in New York, to be published and distributed among the people, for their warning. But that society did not deem it fit to be published, and sent it back to me.

The Lord God has also graciously revealed to me about the Bible, and about Paul, — the two great idols of all churches. Thus the Lord spoke to me once: "All the translations of the Bible are incorrect, — full of errors and mistakes, — and in some places it is even impiously translated; and this is the reason that the Bible is so difficult to understand. If it were correctly translated it would be more easily understood." Once I saw, in a vision, the New Testament in the divine purity; but I saw only the Four Evangelists, Matthew, Mark, Luke, and John, and the Book of Revelation called "The Apocalypse." The rest was blank.

Against Paul, the great "Apostle of the Gentiles," as he is generally called in all churches, the Lord has graciously given me four revelations. The first was: "Nothing is shameful but sin." The second was this: "If man cannot be justified by the deeds of the law, then the law must be imperfect, and consequently of no use; but the law of the Lord is perfect, and whosoever keepeth it shall thereby be justified." The third was this: "The righteousness of Jesus Christ is imputed only to them who follow Him in his footsteps, and only so far as they follow in His footsteps, and no farther." All these three revelations are in opposition to the doctrines of Paul, as we learn them in 1 Cor. 11: 14. Rom. 3: 20, 28. Rom. fourth chapter, and Gal. third chapter, &c. Once the Lord spoke thus: "Take the Epistles of Paul, — not the whole at once, —

but take them chapter by chapter, and compare them thus with the rest of the Bible, and thou shalt find that there is no harmony at all." I have done so, and have found it so, and have, therefore, written a criticism on Paul and his epistles, of about two hundred and forty written pages.

About Mormonism I had two revelations, both in the beginning of 1848, while I was living among the Mormons, about eight miles from Lockport, N. Y. It was told me plainly by the Spirit of the Lord: "Joseph Smith was a wicked man." And when I prayed that the Lord would let me know what to think of the whole Mormon Church, the Lord answered thus: "It has been perverted by men." Thereby I understood that it started right, but fell soon.

In 1849, when there was considerable excitement in Lockport, N. Y., about the "Rochester Spirits," as they were generally called, the Lord spoke to me thus: "All divine things dwell in their own vessels,—the spiritual in spiritual, the temporal in temporal; not so the evil and profane things: hereby thou mayest know that the Rochester spirits are evil spirits."

About all the works of Emanuel Swedenborg, the great seer of Sweden, the Lord gave me, in the year 1848, this revelation: "The works of Swedenborg are, next to the Holy Scriptures, the most wonderful works in the world. They are almost divine."

About infant baptism, the Lord gave me, in 1849, this revelation: "The baptism of infants had its origin in the practice of the ancient pious Jews, who, in their zeal, dedicated the new-born child to God, to be brought up in the temple for His service. In imitation of this the first Chris-

tians, in their zeal, dedicated the new-born child to God by baptism, vowing and promising there to bring up the child in the true Christian faith and doctrines. In that sense, and in that way, infant baptism was right enough; but as it is now practised in the churches, it is an abomination before God."

In 1848 I fasted nine days in the house of a rich German farmer, named J. Shimer. Early one morning Shimer peeped into my room, where I was sitting, having the candle burning before me on the stand, supposing, as he said, to find me dead. But when he saw me sitting, and in good health, he came up to me, laid both his hands upon my head, and said: "God bless you, my friend. I see now that God will do great things through you. Pray for me also. I will also go to heaven," etc. I prayed for him, but not in his presence. On the following evening, about seven o'clock, I had this vision, being awake: I saw all objects before me changed; I saw before me a bench, and some men sitting thereon, conversing about me. I heard one of them say: "Why are you astonished because Hyren does fast so much? Don't you know that all prophets, apostles, saints, and martyrs, have fasted much; and what do I say? Moses and Elijah,—were they not men just like unto us? But how much they have fasted! Tell this to Shimer and tell him that the way to heaven is very narrow." Immediately thereafter the vision vanished away.

One Sunday morning, in 1852, the Spirit spoke to me thus: "Preach on the sin and blasphemy against the Holy Spirit." I answered immediately: "Lord, I cannot preach on that subject, for I do not understand anything thereof." Having said so, I perceived and remembered that my

reply was very foolish. Then I commenced to pray that God would be pleased to give me light on that subject, and immediately there came, as with a flash, suddenly a light into my mind on that subject, such as I never had felt before; and the whole subject appeared to me since that day as clear as anything can be, and I have often preached on that subject ever since.

Once the Lord spoke to me thus: "Thou shalt be hated of all men." When I once murmured because of my privations, while I saw others take, in this world, all the comfort they could, the Lord spoke to me thus: "When thou shalt have overcome all sin, then thou shalt be permitted to enjoy of all things like all others, but till then thou hast to suffer." Thereafter He said: "Since the Lord delights Himself in keeping, defending, supporting, protecting and instructing thee, thou also oughtest to delight thyself in obeying Him in all things." Once again He said: "The sooner thou shalt have overcome all sin, the sooner thou shalt be permitted to enjoy of all things." Once again He said: "Without self-denial thou canst not do much good." It has also been revealed to me several times, in various ways, that I shall be burnt alive,—be made a burnt-offering to the Lord; and that the Lord will raise me again on the third day, even of the ashes. Thereafter the wicked cannot hurt me any more, neither shall I suffer more.

Once the Lord said: "Nothing is evil but hell;" to show me thereby the nature of hell, which many will deny entirely nowadays. Again the Lord once said: "The whole heaven consists of degrees;" to show me thereby the nature of heaven, and of the different degrees there.

Once the Lord spoke thus: "When Jesus had reached the age of maturity, He thought to marry

one of the daughters of the children of Israel, but the Spirit told Him . . . " there it stopped. I did not hear any more.

In the summer of 1849, when I was sitting under a tree and fasting, in the woods, I suddenly fell into an abnormal condition, when I felt a great peace, quietness, and happiness of mind. The atmosphere looked more beautiful and delightful, and the rays of the sun looked more beautiful than commonly. But I did not stay in that condition but a few seconds; and when I was in my normal condition again, the Spirit told me: "Such was the condition of Jesus Christ in the flesh, after his temptations in the wilderness."

Once the Spirit spoke to me thus: "Jesus Christ, in his childhood, was just like other men," until He had overcome all the passions and evil propensities which He had inherited from His mother. Again He said: "The only-begotten Son of God means the human body." Once I read in a dream, in a book which seemed to be the Bible, but there were neither chapters nor verses in it, as follows: "When the Pharisees heard how Jesus had made wine out of water, they thought that they had now a man who could make wine cheap for them, and they sent for Him, and requested Him to make wine for them. But Jesus answered: 'I cannot make any wine for you; I cannot do anything but what my Father gives me to do. I am not sent to you to make wine for you.'"

Once the Lord said: "Christ went through water into the wilderness, to be perfected by temptations."

I had two revelations about Satan, whose existence is now denied by many. The first was this: "The first of all creatures was Satan, and the whole glory of God Almighty rested on him

concentrated; but he became proud, and began to ascribe that glory all to himself, as though it had been his own, and the consequence thereof was that the glory of God withdrew from him, and he fell and became a monster. Thereafter God created man in the place of the apostatized Satan. And this is the cause thereof that Satan hates mankind with such a cruel hatred, — even the envy. And as Satan was in the very beginning, so shall the true Christian church be; and there shall be squares also." The other revelation was this: "The Supreme Ruler of all things is God; but God has made Satan the prince of this world for a little season, and Jesus He made the Prince of light, life, truth, love, and peace forever; and Satan the Prince of all the opposite principles. Now mankind stand in the midst between these two antagonistic Princes, who both seek to draw the human family to themselves. Mankind are, therefore, now in a perfect equilibrium, and have the power and liberty to choose either the one or the other for their master; and whomsoever they follow and choose for their master, his servants they shall be, and his nature they will gain to themselves; and the more they follow the one the more he will gain power over them and impart to them his nature, and the other will lose power over them in the same measure." Then I understood well the reason why the righteous abhor all wickedness, folly, vanity and profanity, and the wicked delight themselves in them, and hate and despise everything that is good, right, and divine.

In 1852 I resolved once not to eat anything but bread and water, until the Lord would show me plainly what it is to be a true Christian, and what God requires of me. After having lived thus twenty-four days, the Lord delivered to me quite

a discourse, in a dream. But that part of my manuscript is lost where this discourse was recorded; wherefore I can give it here only imperfectly in fragments: "A true Christian has all his heart, his mind, and his affections given to God; he desires nothing of the world; he desires only the Spirit of God and communion with God; he receives whatever is given him, and keeps nothing for himself; he fears nothing but God"; and the last words of this discourse were: "A true Christian is impudent." This sounds very absurd, but it is very true. He that has no shame is impudent; and he that cares nothing about the fashions, customs, and manners of the world, is impudent. If I did obey God faithfully in all things, I would be called the most impudent man in the world. I have seen this long ago.

When I asked of the Lord what kind of posture is the most acceptable in prayers, then I received the answer by a dream, thus: I dreamed that I saw the Saviour praying; He was on His knees, His eyes were lifted up and He seemed to be quite alone, and seemed not to know even that any one was near Him. I whispered to him who was with me, "See, the Saviour is praying there alone." By this dream I learnt: 1. That the best posture in prayers is the kneeling. 2. That we ought to pray in secret, as the Lord Jesus has taught both by precept and example. 3. That we ought to lift up our eyes towards heaven when we pray, and not look down, as people generally do. Once the Spirit spoke to me thus: "A true Christian has no time to pray." The meaning hereof is this: to do good to our fellow-beings is preferable to all prayers, and that good works are more acceptable before God than prayers, singing, and chanting.



In 1848 I was reproved by the Lord for want of zeal. When I thereafter inquired of the Lord what He required of me, then He told me that I should go into the churches and speak there, without having any regard at all for their rites, rules and regulations, because they are all human and antichristian, and therefore of no avail before God, and that I should interrupt the preachers in their discourses whenever I saw it necessary, because the hired clergymen are servants of the devil, but not of God.

About the same time I had a dream where I was preaching; and my audience consisted mostly of clergymen; and I preached very hard against them, wherefore they all slunk out, the one after the other. But as I knew that they were not far away, but in the adjoining room, therefore I cried with all my might: "Ye call yourselves Reverend Pastors, Ministers, Bishops, Elders, and Masters; do ye know what your right name is? Do ye know, ye hypocrites? Ye shall know it when ye will be hurled headlong into hell; then ye will know what your right name is!"

In the summer of 1857 the Lord told me thus: "The greatest of all evils and calamities in the world is that which has been caused by the hired clergymen."

About a year ago I had a dream, where I saw the people, a great multitude, flocking together to hear their preachers; and I saw the preachers all standing in their pulpits, waiting for the people, with very important looks and fine appearance. I saw myself also standing with my cap on, shabbily clothed, waiting for the people to come and hear me preach; but they all turned away from me with scorn, some even of my good

friends and acquaintances, who wished rather to come to hear me than the other preachers; but through mere pride they turned away from me. I heard then a voice speaking: "These are all blinded; their pride and their wickedness have blinded them; but this shall not continue so long more: there will soon be a change; thou shalt soon triumph."

Once I saw in a dream my brother, who had been a Lutheran preacher, in hell, swimming in a lake of hot water, and he addressed me thus: "I shall not stay here long more; I shall soon come to a better place, where the heat will not be quite so strong." This does not agree with the doctrines of the sectarian churches, of the eternal torments of hell. No, not any of the divine teachings agrees with the teachings of the sectarian churches, as I have learned by all the numerous revelations which the Lord has graciously granted to me. All the divine doctrines have been perverted by the man sent, and college-bred hired clergymen, who, therefore, are the very hell-factors, and the most fit subjects for the eternal hell of all people,—blind guides of the blind.

Once I saw in a dream a very pious, humble, and amiable looking man, who seemed to be a pattern of piety and benevolence, and I heard a voice saying, "This is the monkish hypocrisy." Immediately thereafter I saw a man who claimed to be a Christian, and a member of a church, looking a little big feeling and self-confident; and I heard a voice, saying: "This is the pharisaical hypocrisy." Reader, who are then the Christians, since the one was a monkish hypocrite and the other a pharisaical hypocrite? They are few, scarce and scattered. They that do the works of

Christ, and live in His meek Spirit; they that feed the hungry, clothe the naked, visit the sick and prisoners, comfort the afflicted, receive the strangers, the outcasts, and such as are despised and pointed at with the finger of scorn by others; lift up them that are fallen, undo heavy burdens, let the oppressed go free, break every yoke, and all this without making any show, without letting the left hand know what the right hand does; they are Christians; all other professed Christians are hypocrites, either monkish or pharisaical.

Once I dreamed that my brother, who died thirty-one years ago, was to be tried for theft in the room which joined to my room, only a wall being between them. When I heard him defend himself, and knew his voice, which sounded just as he used to preach, I fell upon my knees upon the floor, clasped my hands together, and cried out: "O, God! have mercy upon my brother, my only brother, he is my only brother." I heard then a voice speaking to me: "Why dost thou pray for thy brother, and not for others also?" Then I remembered that this was a selfish and wicked prayer, and I said then: "O, God! have mercy upon us all poor miserable sinners," and in that moment I woke up. Until that time I used to pray particularly for my friends, relations, and benefactors; but since that time I have prayed and interceded for all mankind equally, considering them all as my dear brothers and sisters.

Only a few weeks ago, I saw in a vision a beautiful young woman, who seemed to be proud of her beauty; and while I looked at her, her face seemed to change, and she grew uglier and uglier all the time, until she finally looked monstrously ugly, and then disappeared. Then the Spirit impressed upon me that the fate of the

beautiful people, who take pride in their beauty, will be even such. Consider this, all ye beautiful women, who spend your time and money in embellishing and adorning your bodies, and in seeking to appear very beautiful; just in the same measure you will be ugly and monstrous in the world to come, where all shall reap what they have sown here, where all shall eat the fruits of their doings. O, how foolish men are! How little they consider what they are doing! Tears come into my eyes when I think of these things, when I think how they ruin and destroy themselves by all their vanities, fashions, prides and follies.

Not far from Lockport lived a Doctor John Moore, in whose house I was almost at home, during my abode in that neighborhood, from 1847 to 1851. One day the doctor and his wife shaved me by force, and I made no active resistance. On the following week they attempted to shave me again, but I took the razor and shaved myself. Thereafter Moore's wife presented to me the razor (which was very fine and sharp) and said: "This razor I will give to you if you promise to shave yourself once every week." I answered: "I will do it, if the Lord does not interfere in any way," and I took the razor. A couple of days thereafter the Lord said to me: "Let not the devil deceive thee to shave." I returned the razor to the owner, and told her what the Lord had said to me. She took the razor without saying a word; and she would never thereafter make any more mention of my beard, nor of my hair, nor of any of my ways and manners.

Sometimes the Lord God puts the people into abnormal conditions, where they see and experience various wonderful and spiritual things.

They are then said to be crazy and out of their heads. Such things happen often. Sometimes such abnormal conditions last many weeks and months. Dr. Moore had been in that condition a few years before I saw him in 1847. When we had become acquainted with each other, he said to me: "I know you; I have seen you long before you came to this country. No man in this country, besides me, knows you. As soon as I saw you walking on the sidewalks of Lockport I recognized you. Some years ago I had many wonderful visions, and the people then called me crazy. But I knew that I was not crazy. The spirits told me then, 'We will bring a man from a far country, and he will teach you the right way,' and then I saw you just as you are." However this may be, Moore was always as a kind brother and friend to me, as long as I stayed in that neighborhood.

There have been many people of both sexes who have been, as they have told me, instructed by the Lord about me, in dreams and in visions, and have been warned to quit their prejudices which they had against me. I shall not relate in this small work the experiences of others, but only my own. However, I must here mention one dear friend and brother, John Althaus (or Oldhouse), a minister of the German Reformed Church south of Lockport, who had a couple of remarkable dreams and visions about me. In one of them he saw a book, whereof I was the author, and which contained the true Christianity explained. This book, he said, was almost as large as the Bible. This dream he had in 1848, before I had thought of writing anything on the subject of religion. I had then written only my autobiography in the French language.

I have examined all kinds of religious sects and systems that have been within my reach, and have found partly thereby, partly by Divine interposition, that there is no true, visible, organized Christian church upon the earth, but only an invisible, scattered over the whole earth,—sects, human organizations, Babylon, the mother of harlots, a Babel, a city of confusion, etc.,—under the sacred name of Christian Church. I have studied twelve languages beside my vernacular—Finnish, or Finlandish. I have been in almost all classes of human society, both high and low, learned and unlearned, and have found the saying of Jesus perfectly true, “That which is highly esteemed among men, is abomination in the sight of God.” I have found all the learning and wisdom of the world to be a mere vanity, which has no value before God at all; the true wisdom comes to us from God through His Spirit, and in no other way; consequently it is given to the meek and lowly, to babes, and not to the wise and prudent of this world. All my learning has been a hindrance to me, but whether it ever has benefited me, I do not know. But this I know, that God has often showed to me, in dreams and visions, that I think much of my learning, and consider myself better than the unlearned, which thoughts God hates. I have striven to overcome this, but have not yet been able to succeed, nor to remember that all whatever is of the world, is of the prince of this world, and has no value before God.

The most recent revelations are the following: On the twenty-second of last May I was in a company where the question was of A. B. Smolnikar, who calls himself “Apostle of the Millennial Union of Peace,” but I could not recollect

his given name, nor the name of the University where he had formerly been Professor, in Europe. On the following morning, just when I woke up, the Spirit spoke to me with a loud voice as follows: "Andreas Bernardus Smolnikar, formerly Professor of the University of Klagefurt; he and thou are the two only true servants of God in this country." Then I remembered perfectly well that such is his name, and the name of the University where he had been professor. I was astonished to learn that God does not find more than two true servants in this country, where there are so many claimants of so many different kinds.

One of the most recent revelations is the most trifling I ever had. On the thirtieth of said month, while I was writing, I thought, "I wonder what time it is?" and I saw, in a vision, a time-piece before me, showing five minutes after eleven, which was indeed the exact time.

On the morning of 11th of August last, the Spirit spoke to me thus: "Heaven is not given to any one, but it can be acquired by all; all have to work out their salvation." How does this agree with the doctrine of free salvation? If heaven were given, we would not need to be born again, nor to fight, nor to strive, nor to labor, nor to overcome, nor to watch and pray, but only to wait and believe.

While I was preparing this small work for publication, I sometimes besought the Lord to give me a suitable title for my book. The title which I gave to it after my own mind, "Christianity Explained," did not exactly suit me, but I knew of no better. At the close of July last, a spiritualist medium, being in a trance, spoke very highly both of me and of my book, and said

that my book shall be called "The New Dispensation." I then resolved to give that title to it, beseeching, however, the Lord to let me know what title would please Him the best. On the seventeenth of August, early in the morning, the Spirit spoke to me with a loud voice thus: "The Dispensation of the Fulness of Times shall be the title of the book." Now, since the title which the said spiritualist gave coincides exactly with this given by the Lord God to me directly, as can easily be seen, I have concluded to give all three of the said titles to my book, placing at the head thereof, because of its shortness, the title given by the said spiritualist, there next, in the midst, the title which the Lord God was graciously pleased to give me directly, and last the title which I had given to it after my own mind.

I call, also, the first part of this book "A Strange Book," because of the strange things contained therein, which are indeed so strange that few of the readers are able to believe them to be true, because of the heathenish darkness that now prevails both in the churches and out of them, — a darkness which is promoted by the preachers, the hired clergymen, all the time. As true Christianity is uncommon, so Christian experiences are uncommon; and whatever is uncommon is strange; but the time will be when these things shall not be strange, nor uncommon.

Early on the following morning I had a vision where I saw blood running in streams in this country. After this vision I wept often, praying for America, and offering myself as ransom for this people. Especially on the morning of the 22d of the same month I wept in that way a long time, praying not only for America, but also



for the whole world. I felt then almost filled with the Spirit and identified with Jesus. After the aforesaid vision, on the same morning, the Spirit spoke to me thus: "God takes great delight in them that obey Him and serve Him; but them that call themselves by His name, and keep not His commandments, His soul holds in abomination." Take heed to this, all ye nominal Christians!

On the third of September I dreamed that I had many good friends in all this world, and they made all kinds of presents to me on account of my books, which, in my dream, were published and read by the people through the whole world.

On the following morning I had a vision where I took the measure of a coffin; I am not sure whether it was my own, but I rather think that it was.

On the night of the twenty-fifth of the same month I dreamed that I was in a Methodist class-meeting, where the leader of the class asked of every one questions concerning their salvation; all those who did not answer to suit him were distinguished by him as belonging to my church, and not to his. At last he came to a young, very sweet, lovely, and innocent-looking girl, and asked her the same question, and she answered, in a childish way, that she knew not what to say; wherefore the class-leader pointed her out also as belonging to my church, and not his own. I then said something to the girl in the way of encouragement, which I do not recollect now. But thereafter I commenced to speak, and the substance of my discourse was, that the salvation does not depend on our talk, nor on our faith, but on our works; that we shall not be rewarded according to our faith or talk, but ac-

cording to our works ; that many seek and desire only to escape being sent into the bad place ; which they hope to escape merely by believing in Jesus Christ, and thus they continue to live in sin, deceiving themselves and rushing into perdition ; that the people always justify themselves in their sins and iniquities, even also in those which they hate in others, and for which they condemn others, etc. I have to observe here, that whenever I speak or preach in a dream, I do it by inspiration, and that I have to preach and teach just in that way.

On the morning of the seventh of October I heard a voice crying : "An angel lifted up both his hands to heaven, and swore by Him that lives forever and ever, that time shall be no longer, and when the seventh angel has sounded his trumpet, then the mystery of God shall be revealed, and all flesh shall see it."

On the eighteenth of the same month, early in the morning, the Spirit spoke to me, "Do all things to the glory and honor of God." I know and confess that I do not do all things to the glory and honor of God as I ought, but do, as the rest of the heathenish world, many things contrary to God's will. I use comb and brush daily, and this is certainly to gain the honor of the world, and therefore an abomination before God. Consider this, all ye fashionable ladies and gentlemen, as ye are called in the world. If God reproves me for these things, what will He do to you, who spend many hours of the day in adorning and embellishing your bodies, your hair, your faces, etc. ? He will tell you : "Ye have not served Me at all, but the devil ; therefore depart from Me, ye cursed, to him whom ye have served." O, how little the people know and con-

sider whom they are serving and what they are doing! For the blind are leading the blind, and therefore both fall into the ditch together. The preachers and leaders serve the devil as bad as the people; and then they say of my simplicity, which I follow according to the directions of the Lord, that this is my peculiar notion, my own fashion, my oddity. All your ornaments, paints, powders, perfumes, artificials, hoop-skirts, false hair, etc., are nothing better than nets of Satan, heathenish idols, filth, and blackness put on your precious souls; this you will find to your eternal sorrow in the other world, where you will receive your just reward according to your works, and where you will reap as you have sown here.

On the 26th of October, early in the morning, I was strongly impressed to write about the churches and their *reverend ministers*, as they call themselves to their condemnation, to be published in my Autobiography. I wrote a piece, but it is too lengthy to be published here; but it will be published in my larger work. Here I can say only that God is sore displeased with the hired clergymen and their great titles, salaries, honors, etc. In the place of reverend masters, ministers, and pastors, they may more properly be called thieves; for they are before the Righteous Judge thieves for three reasons, and for four: 1. Because they steal to themselves the great and honorable titles which do not at all belong to them; their right titles are hirelings, merchants, false prophets, dumb dogs, greedy dogs, wolves in sheeps' clothing, and blind guides. 2. Because they steal to themselves their salaries, and cause the credulous people to believe that they are serving God in supporting

and in receiving them, whereas God has nothing at all to do with them. 3. Because they belong to the class of people of whom it is written, "I am against the prophets, says the Lord, who steal my words every one from his neighbor;" and then they pretend to preach, while they only read their sermons which they have written, having stolen them from other people; and 4. Because they steal to their churches the sacred name of Christian church, and house of God, which should be open to all people, while their churches are only sectarian meeting-houses, private houses belonging to their own sects. Therefore they will find in hell who gave them their great titles, which belong only to the Lord Jesus Christ, who alone is Reverend.

On the 1st of November last, early in the morning I was strongly impressed to write in this book a few words of consolation to the poor, small, despised, and down-trodden outcasts, and in condemnation of the rich, great, learned, and honorable people of the world, who, in their pride and arrogance, being blinded by satan, consider themselves superior to the poor and small. They do not remember nor consider a moment what woes and curses Jesus Christ has pronounced over them, and what blessings and consolations He pronounced over the poor. I have found in my travels that the great and rich people, with a few exceptions, are nothing but serpents, dogs, wolves, and hogs in their inward, although they may look like angels in their outward appearance. They live in splendid palaces, surrounded and covered with all that is costly, fine, delicate, and beautiful, faring sumptuously every day; and let a poor Lazarus come to their door, they hardly will condescend to speak to him, and still less they

would invite him in and receive him as their equal, — as their brother and friend. O, ye fools and blind ! do ye think that God loves you better than the poor ? and that He has made you rich that you should live in great style ? He has made you rich to prove you thereby whether you will love your poor, needy, and afflicted brothers and sisters, and give them of your great abundance as much as they need, to be as comfortable as ye are yourselves. But since ye despise them, exalt yourselves above them, grind their faces, hire them to work for you as cheap as ye can, not considering that they, your brothers and sisters, love comfort and good living as well as you and your families, and that all mankind are only one family before God and in reality and truth, and that this division into families, nations, colors, etc., was allowed to exist only a little while, that all mankind should thereby be proved whether they love the strangers as well as their own relations, the poor and needy as well as the rich and honorable people, the afflicted as well as them that are well, and the people of different color as well as the people of the same color with themselves ; therefore your riches, your pomp and splendor, your honors and glories in this world will prove to you curses. And ye outcasts, whom the honorable people refuse to recognize as their equals, as their dear brothers and sisters, do not ye despair of the goodness of God ; do not think that He has cast you out, because men have done so ; that He loves you less than them that live in palaces, in great style, pomp and splendor ; that ye are sold to the devil, because no preacher comes to see you to inquire about your condition and about your salvation ; that there is no hope for you, because men have

cast you out. No, no, do not think any such thing; but remember what the Great Heavenly Teacher has said: "The publicans and the harlots shall go into the Kingdom of God before you;" whom you? you self-righteous, proud, haughty pharisees, who justify yourselves and accuse and condemn your fellow-beings. Trust ye all in God and in Jesus Christ who received to Himself people of bad character, and who despised or pushed away none. As He was, such He is, and such is His and our Merciful and Loving Father in heaven: He loves you all; even the most degraded outcasts He loves as tenderly as the princes and princesses in their palaces. Hope in him, doubt not, despair not; however low ye may be fallen, still He loves you, pities you, and invites you to Himself as His dear children. And ye poor, needy, afflicted, oppressed, and down-trodden, do not despair, nor doubt, as though God would love you less than the rich and great; nay, He loves you more; therefore rejoice and be glad in the Lord.

On the 12th of the same month I dreamed that I saw an old mill, of white color, which, however, was nearly outworn, thrown down by a mighty wind, and it fell with a terrible crash; and the people that stood around wondered and said, "That old mill, with what a terrible crash it fell!" When I awoke and understood not the meaning of this dream, I said: "Lord, what is the meaning of this dream?" Immediately the Spirit made the dream perfectly clear to me, and I understood that the old mill was Babylon, or the sectarian churches, where they have been grinding the Gospel as in a mill these nearly 1800 years; with such a terrible crash will those churches soon fall.

On the 25th the Spirit spoke of me thus : " He has improved considerably, for he is not nearly so fretful and harsh as he has been."

On the 30th, after a long conversation with a certain Dr. L., who, claiming to be constantly controlled by the Spirit, tried to convince me that I did not know whence I have my revelations, from God or from Satan, I fell into doubts, and resolved not to publish my book until the Lord would grant me some proof that I am not deluded, and so I commenced to pray for that proof.

On the 3d of December, early in the morning, I saw, in a vision, that I was in a company where the question was about me, and I heard some one there say of me, " O, he is right enough, but there are few that understand him." Then I resolved to publish this book, being comforted by this vision.

On the 18th, a spiritual woman, E. L. Daniels, declared that I should have a new revelation within less than twenty-four hours. On the following morning I saw her in a vision, and heard her say : " There is no difference between us ; all spiritual things have to be perceived in a spiritual way."

This sketch of my Autobiography I present to the world to show that God is the same to-day as He was thousands of years ago, and that His ways are all equal. I do not mean to show what I, as an especial favorite of God, have experienced, but what all mankind might experience, if they did faithfully serve and obey God.

These revelations do not contain any new doctrine ; they only explain the old doctrines contained in the Scriptures, which have been perverted, misconstrued, and misapplied by false teachers. For better explanation of the same I

add hereto yet a small Compendium, which contains my religious views, doctrines and principles.

I am well aware that some people will consider some things here written through selfish motives ; but I have endeavored to be divested of all selfishness, and to have only the glory of God and the general good of mankind in view. I seek nothing. I want nothing of the world. But I warn all people to consider well how they use the servants of God ; for they are His representatives, have His spirit in them, labor in His righteous cause, and His anointing is upon them. No person nor company should be preferred to the servants and ministers of God, but they should be received in all places and on all occasions as kings, and be preferred to them ; and nothing should be withheld from them, seeing that all things belong to them through their Master, Jesus. Here I must observe what my friend Bennick said ; during the consecration above mentioned, 1846 : " God's will is, that His servants should not have anything as their own, that the people should have every chance possible to show kindness to them ; it would be cruel for God's servants to have anything as their own, and thus deprive the people of the chance to benefit them, to help them and to serve them, for their reward for so doing will be very great."

I have written, during my abode in this country, nearly ten thousand pages in quarto ; my autobiography in two languages, English and French, together nearly four thousand pages ; Christianity Explained, about four thousand pages ; this book, which now is under publication ; a small work on Spiritualism ; a small work on Slavery ; and a work con-

•



taining recent revelations of various kinds. All these seven works together contain about ten thousand pages. But these works, except this now published, are all yet in manuscripts. About ten years ago I published in Cleveland, Ohio, a small pamphlet of twenty pages, containing a sketch of my life, and a small compendium of my doctrines and principles. The title of this pamphlet was: "Principles and Rules for the Establishment of the Millennial Church of the Lord Jesus Christ, called the Church of the Holy Spirit. By Frederic Hyren."

To the glory, honor, and praise of my Glorious Lord and Master, I have to say that, although I have been more than twenty-two years in this country, a stranger in a strange land, having nothing, not even a place to lay my head thereon, still I never lacked anything. A mother cannot take a more tender care of her babe than the Lord has taken of me. He has truly fulfilled in me what is written in the Psalm: "Touch not my anointed, do my prophets no harm": for many times He has delivered me from the hands of the wicked people in most wonderful ways; many times he has showed to me in visions what the wicked have plotted against me to hurt me, and has warned me to flee. O that I had been as faithful to Him as he has been gracious to me! But I have been neither faithful nor zealous.

We have seen above what kind of charge I received from the Lord God in the year 1848: namely, to invite all people, without any distinction, without any regard to age, sex, color, nationality, sect or party, to join with me in fasting, watching, prayers and confession of sins, that they may be baptized with water and the Holy Spirit, and be received into the holy true Millennial

Church, into the Celestial family, into the heavenly Union, which shall henceforth be upon the earth ; a Society where there shall be no division, nor bondage, nor any of the works of Satan ; a society which shall be altogether under the influence and control of the Holy Spirit. Come unto the Lord Jesus Christ, all ye that labor and are heavy laden ; come ye all, saints and sinners, believers and unbelievers, righteous and wicked, professors of religion and non-professors, Christians, heathen, Jews, Mahometans, atheists, deists of all kinds of all religious belief ; rich and poor, high and low, males and females, young and old, white, black, red, yellow, of every color and complexion ; come, and buy milk and wine without money and without price ; come and take of the waters of life freely ; come and ye shall all be healed ; ye shall all find rest for your souls ; ye shall all be rich ; ye shall all be kings and queens, and shall reign with Jesus Christ, sitting upon His throne ; I invite you all in the holy Name of my Divine Master and Lord, Jesus Christ, to the Marriage feast of the Lamb ; for His Bride has made herself ready. Blessed and holy are they that have part in the first resurrection.



# CHRISTIANITY EXPLAINED.

---

## CHAPTER I.

### GOD.

1. Whatever is, must have a cause for its existence, unless it be self-existent, eternal, and Cause of all things, which we call God, the Author, Ruler, Disposer, and Finisher of all things, who cannot be caused by anything, and without whom nothing can exist. He alone is not limited or controlled by anything. He alone does His own pleasure and works according to His own will, independently of everything. He alone is Infinite, eternally Unchangeable, Omnipresent, Omnipotent, Allwise, and absolutely Perfect in goodness and truth. All things beside Him are creatures, — effects of something. The existence of everything proves, therefore, the existence of God; and everything is the manifestation of His Nature and attributes.

2. There can, therefore, be but One God, the Fountain of all goodness, life and truth. But this One God is Dual, — has two principles in Him united, namely, the Male and the Female. The Male is the Wisdom and the Power, and the Female is the Love and the Beauty, which two principles are seen in all His works; a proof that they must be in Him.

3. God is a Spirit; infinitely refined, all-pervading, omnipresent, Life, Light, and Substance.

## CHAPTER II.

## JESUS CHRIST.

1. Jesus Christ is generally believed to be God ; some consider *Him as a good and perfect man*. Both are equally wrong : He is not God nor man, but the Son of God, —the Mediator and Intercessor between God and man. Before the creation of the world He proceeded from God, dwelt in the glory of God as His Only-Begotten Son, through whom God created all things. He is the Word of God through whom all things are made. He came into the world for the purpose of saving a fallen human race, which was in the bondage of Satan and of sin.

2. For that purpose He had to take human nature to Himself, and to become a man, a child of the fallen Adam's race like all other men, in order to be a fit Mediator, Intercessor, Saviour, Redeemer, High Priest, etc. for mankind, to deliver them from the bondage of Satan, and to conquer him. Thus He opened a way for all mankind to come out from the bondage of Satan into the glorious liberty of the children of God, by following Him in the regeneration ; whereby we shall also conquer Satan, overcome sin, as He did, and become holy like Him.

3. During thirty years of His life in the flesh He labored under the burden of His sinful human nature, and fought manfully against it ; finally He overcame all sin, was sanctified, anointed with holy oil to be a Preacher of the glad tidings of salvation, a Preacher of a new dispensation, of a new covenant, of an everlasting heavenly Kingdom, a Kingdom of universal love, union, harmony, and peace. Now He bids us to fight

in the same way, to follow Him in the regeneration, to overcome all sin after His example, trusting in Him, imploring His aid and assistance, and always acknowledging that we without Him can do nothing, but through Him all things, having thus the highest hope and aspiration united with the deepest humility and self-denial.

4. All His combats, temptations, confessions, complaints, tribulations, prayers, hopes, aspirations, and final victory, are most beautifully described in the Psalms, generally considered as Psalms of David only, but being in reality Psalms of Jesus Christ written down by King David, through the Holy Spirit. As David was the type of Christ as King, therefore it was given to him to write those Psalms; and therefore the Scriptures speak so often of Christ under the name of David, which signifies "the Beloved." Here is the great and general fault of mankind, namely, that they, not comprehending the mysteries in the Bible, ascribe the Psalms to David; if they did understand and view them as Psalms of Christ, then they would comprehend the character and commission of Christ, and the plan of salvation and redemption of mankind.

5. The Saviour has two names: a human and a divine name. His human name was Jesus, derived from the Hebrew word *Jehoshua*, or *Joshua*, or *Jeshua*, which signifies "the Lord Saviour." His divine name was Christ, derived from the Greek word *χριστός*, or *Christos*, which is translated from the Hebrew word "Messiah," which signifies "the Anointed." His name translated into English would be, "The Lord Saviour the Anointed." His first name, Jesus or Joshua, was a common name among the Jews, but His second name belonged only to Him; but this He could not obtain until He had overcome all sin.

6. He was then baptized by John the Baptist; there He was first declared The Beloved Son of God; but He was not yet perfect: the seed of the sin which he had inherited from His mother, was not thoroughly eradicated in Him; wherefore He was, after His baptism, led by the Spirit into the wilderness to be tempted there during forty days and nights, and to become thus perfected. During this term of temptations He neither ate, nor drank, nor slept, but spent the whole time in prayers, and holy meditations.

7. In all the churches they teach that Jesus was born holy, and thereby they undermine the whole Christianity, as they have done indeed. The very fundamental doctrine of Christianity is this: that Jesus had to take our fallen nature to Himself, and then become regenerate, that we through him may become regenerate,—new creatures in Him.

8. Jesus could not be holy born: 1. Because He was born from a sinful woman, and received from her her nature and dispositions, like all other children; although the Spirit in Him was from God, still His body was earthy; for from an impure fountain cannot flow pure water. 2. A holy being cannot possibly be subject to sinners, nor even to any creatures at all, but only to God and His Spirit. 3. A holy being cannot be tempted as Jesus was. 4. A holy being cannot have anything to overcome, as Jesus had. 5. If He had been holy born He had been first received by His own relations, and He had been able to work miracles already in His infancy. 6. If Jesus was holy born, then we have neither any pattern, nor any High Priest who is fit to intercede for us sinners. He is our equal, our  
 1st Brother, a man like unto us in every re-

spect, but a Regenerate and Sanctified Man, a God-Man, a Perfect Likeness of God.

## CHAPTER III.

### THE HOLY SPIRIT.

1. The Holy Spirit, the Spirit of Truth, the Comforter, called the Third Person of the Holy Trinity, is to be taken in two different senses in the Bible. 1. As the Divine Influence and Power, the Eternal, All-Pervading, and Omnipresent Life and Light, emanating from the Infinite and Eternal Fountain of all good, the Combination of all the holy and divine Attributes, as a means of communication between God and all His intelligent creatures, the only True Teacher, Guide, Counsellor, and Instructor. 2. As a Great and Glorious Personage, the Second Anointed of the Lord, or Christ, or Messiah, who shall in the last days come to prepare the way of Jesus Christ for His second advent, to restore the Holy Gospel and all the teachings of Jesus Christ, which have been all perverted by false teachers, into their original divine purity; furthermore, to form and establish the true, holy, and everlasting Christian Church, the Kingdom of God, the Holy City, the New Jerusalem, and to gather together into that Church all the elect of God from all the four corners of the earth.

-2. He shall have seven disciples or Apostles. He, with His seven disciples, will receive from God great power to perform miracles, signs, and wonders, such as never before were known. They shall all suffer and be offered up. Their Captain, the Branch, will be made a burnt-offering holy to the Lord. He will also rise again,



like Jesus Christ, and then He will remain with us forever, without leaving us any more ; neither can the wicked then hurt Him any more.

3. The work which that Glorious Saint shall have to perform will be so great, that none but a perfect being is able to perform it. Through Him will be then fulfilled all what Jesus has told of His true believers and followers, that they would do greater works in His name than He Himself did,—that they would even remove mountains by their faith. He is “that Faithful and Wise Steward,” whom Jesus will make Ruler over all that He has.

4. And the Holy Trinity is constituted of God and these two Anointed Ones or Christs, of whom the one is come and has done His work ; the other is to come before the end of the world and do His work. These two Christs will rule in the Name of God on His Throne.

5. The sin and blasphemy against the Holy Spirit, the so-called unpardonable sin, is a wilful, malicious sin against light and knowledge, which is the operation of the Holy Spirit. This sin hardens the heart, removes and banishes the Holy Spirit from the sinner, and, in consequence thereof, repentance will be utterly impossible. He cannot even seek for repentance, because his heart is hardened. This sin is very much more common in the world than the people have any idea thereof. Knowledge is the strength of sin. There is the condemnation that the light is in the world, but “men choose darkness rather than light, because their deeds are evil.” “To whom much is given of him will be much required.”

## CHAPTER IV.

## THE CHURCH AND HEAVEN.

1. The word "Church" is derived from the Greek words *kereoo oikos*, thence *kirkos*, *kirko*, *kirk*, and thence *church*, which signifies "the House of the Lord." The same object is also expressed by the Greek word *ekleseeah*, which signifies congregation or assembly. Both of these words and expressions have, in the main, the same signification: both denote that a church is an assembly of the people of the Lord, a holy congregation, — a congregation of disciples and followers of Jesus Christ, of saints, of kings and priests, who abide in Christ and have Christ in them, and are all by the same spirit of love united into one celestial family, into a heavenly Union, into a holy Community; it is a City of God, a holy City, a City surrounded by a wall of fire; it is a Kingdom of God, a Kingdom of heaven, — it is heaven. Such is a true, holy Christian Church, according to all the doctrines of Jesus Christ, the Founder and Head thereof.

2. According to all the foregoing it is very evident that there can be no kind of division, nor bondage in the Church; neither can there therefore be any rules, laws, obligations, promises, contracts, creeds, forms, etc., because all these take away the liberty and destroy the union. There can, consequently, be neither ownership or relationship, because these divide and bind; neither can there be any marriage in the Church, for the very same reason; but the saints are all married through Jesus Christ into one; they are, therefore, married in love and liberty, not in selfishness and bondage, as the people of the world

are. They are in a heavenly marriage, not in a worldly marriage which keeps the people in bondage and divided, and is based upon selfishness, as all the institutions of this world are. They own nothing, they claim nothing for themselves; for there is no selfishness nor covetousness in them; neither do they seek anything or desire anything, but the Spirit of God and the communion and fellowship with God, and to do good to all creatures, and to promote thus the universal happiness, peace, and harmony.

3. They do not trim, adorn, embellish, and adjust themselves, but do all kinds of services to all others, not counting any kind of service too menial or vile; for they know of no pride, nor of shame, nor of fear, nor of envy, nor of jealousy. These are all unknown to them, inasmuch as Satan has no place among them at all. They are all the time under the influence and guidance of the Holy Spirit, and have therefore a divine nature in themselves, and therefore Satan cannot approach them at all; in consequence thereof they have no temptations to endure in the Christian Church any more than the angels in heaven. They are delivered from all the snares of Satan, and are at rest and in peace; yea, peace undisturbed, continual, and ever increasing.

4. Men have generally very erroneous and absurd ideas about Heaven, as they have also about the Church. They all expect to go to heaven when they die; and they all expect to die. But they do not understand that they might have heaven here on earth, without tasting death at all, if they would live as Jesus taught, and be all united by mutual love into one family, having thus all things common among them. They all  
eaven as a certain place up in the sky,

—a place of glory and happiness, and do not comprehend what Christ said: “The Kingdom of God is within you.” Heaven depends on the inhabitants: such as they are, such is their heaven; the more perfect the saints, the inhabitants of the heavens, are, the brighter and happier is their heaven; for their happiness and glory depend on their perfection. No locality can make any one happy or unhappy; but the principles make either happy or unhappy; according as they are good or evil, Divine or Satanic, such will be their condition.

5. There are in this country societies, in divers parts of the Union, which are called “Free-love Societies”; but so far as I know them I cannot call them Free-love Societies. Wherever there is any kind of division, there is selfishness, and there is bondage. In all these Free-love Societies they are more or less divided. The principles whereon those Free-love Societies are based are very far from free-love. These are their principles: 1. Be true to thyself. 2. Love that which is lovely. 3. Make thyself as attractive and lovely as thou canst. Now every one can see that all these principles are selfish. The true free-love principles are the very opposite of these, namely: 1. Deny thyself, forget thyself, sacrifice thyself, and all that thou hast, for all others, and be as the servant of all others, as the last of all. 2. Love all, even thine enemies. 3. Do to all others all the good thou canst, and seek to make them as attractive and lovely as thou canst. These are the true Christian principles, which will make a true Free-love Society, — a Heavenly Union.

6. The freedom of those societies consists principally therein, that they may change their part-

ners whenever they please. When they become tired of living together with their partners, and take fancy for others, they have the liberty to put away the former and take the latter, to whom, as they say, they have "greater affinity." That is, that they may follow the imaginations of their own hearts and gratify their lusts and fancies unrestrained; wherefore those societies may be called Free-lust Societies. We are very far from approving those principles; neither do we approve the polygamy of the Mormons. We do not consider happiness to come at all from an unrestrained gratification of our lusts and appetites, nor even from the supply of all our wants, but only from God: that is, from love, — pure, disinterested, universal and impartial, which is divine.

7. To have this subject as plain as possible, let us consider what true love is, and wherein the difference consists between love and lust. Love, in the abstract, is an inmost divine principle, a divine attribute; it is a self-sacrificing benevolence, or charity; a desire to see all creatures enjoy happiness; a desire and effort to sacrifice all our own comforts, pleasures, enjoyments, honors, riches, health, and life for those of all others. Love has no regard for the object: it is universal and impartial; it seeks to draw all to itself, and to remove or push away none; to lift up all, to throw down none; it regards others in all things and on all occasions, always forgetting self; it prefers all others to self, and self to others only in sacrifices, privations and sufferings. Such is the pure, divine, and Christian love. Such it was in Jesus, and such it shall be in all His disciples and followers. Such is the true free-love, which will make of this earth heaven.

8. Love with respect to persons, — the partial

and limited love, — is selfish, animal, and impure. It may be called love in the concrete, as the love of money, love of riches, love of honor, love of pleasures, etc., which are all, in the abstract, selfish inclinations, lusts, passions and desires; for they all regard self in preference to others, and look to others only as means to promote their own interests and to contribute to their own happiness, comfort, pleasure and honor. It is this kind of love that now prevails, and is generally called love, because the true and pure love is hardly anywhere in the world to be found at present. It is, therefore, an unknown thing, a mystery, for the present world. Therefore when I speak of freedom in love, of free-love, they all understand freedom in the gratification of their lusts. All our wants may be supplied, all our desires and appetites may be gratified, by others, and by ourselves, only when we have no chance to do it to others; but all others should always, and on all occasions, be preferred to ourselves. Saints give away all that they have, and receive whatever is given to them. It is this mutual giving and receiving that unites all into one, makes them happy in God, and causes the heavenly joy, peace and glory.

9. We do not seek to abolish marriage, nor any laws, rules, obligations, etc., where these are needed. We do not recommend liberty to the wicked people of the world, but only to the saints, who are living under the influence and guidance of the Holy Spirit, who love one another as Jesus loved us, and laid down His life for us to redeem us from the bondage of Satan and sin, and to make us free in Him. It is love that makes all free and equal, and unites all into one. As long as sin is in the world, marriage, and all laws and obligations, are necessary. But again,

as long as marriage will continue in the world, sin, wickedness and misery, will continue, and Satan will reign; for marriage keeps the people divided and in bondage, and keeps up thereby selfishness, pride, envy, jealousy, fear, shame, and all the works of Satan. The only way to chain or bind Satan, is to be all united into one family, having all things common, and being all perfectly free in love, under the influence and guidance of the Holy Spirit of God.

10. Jesus was a true and perfect free-lover, Socialist or Communist, and taught free-love both by precept and by example. He had neither wife, nor family, nor property, nor house, nor any place to lay His head to rest thereon; and He commanded His disciples to forsake all things and to follow Him. He also enumerated the things which they had to forsake, namely: all things that keep us divided and in bondage, as father, mother, brother, sister, wife, children, house and land, declaring that, when we have forsaken all these things, we should receive manifold, yea, hundred fold again in this world, and in the world to come life everlasting. What shall we receive, and how shall we receive again a hundred fold all we have forsaken? When we have forsaken all things, and have nothing that we claim as our own, then all things are restored to God, to whom they indeed belong; then are we children of God, heirs of God and co-heirs with Jesus Christ; and, as all things belong to God, so all things belong then to us likewise, not in selfishness, nor in bondage, but in love and liberty. We have no right to lay hold on anything, as the Mormons do, but we have a right to enjoy of all things that are freely offered or given to us. As long as we claim anything as our own,

we are thieves and robbers, and we are not free; neither are we disciples and followers of Jesus Christ; neither are we then united; and then Satan has power over us; but when we have nothing, then are we free children of God, and disciples of Jesus, and are all one, and then we receive the Spirit of God for our continual Guide, Teacher, Instructor, and Comforter.

11. Therefore Jesus declared expressly that we have to hate father, mother, brother, sister, wife, children, and our own lives, also, in order to be His disciples. He did not certainly command us to hate any one, but the selfish principle of ownership and relationship, and He commanded us by so saying, to love all, and to consider all mankind as our brothers and sisters, and the whole world as our home, even as He did Himself. Therefore, also, He declared plainly and expressly, saying, "Whosoever he be among you, if he does not forsake all that he has, he cannot be my disciple." All these declarations of the Saviour show it plainly that Christians cannot own anything more than He Himself.

12. He also declared that marriage is a worldly institution: "The children of this world marry and are given in marriage, but they," etc.; that is, marriage belongs to this wicked, selfish world, this domain of Satan, and does not belong to His church or His Kingdom; for there they shall be like the angels in heaven,—that is, they shall all be free in love, and all united together by the bands of love into one. Here we see plainly that Jesus was a socialist or free-lover; that socialism or free-love is a divine principle; that Christians are also free-lovers; and finally, that free-love or socialism will bind Satan and convert this earth to heaven; and nothing else can do it; and free-



love is nothing but pure, divine and disinterested love, which is free in its nature, as God is free.

13. It is evident that there can be none of the curses, pronounced over mankind and over the whole earth in consequence of their transgression, in the Christian Church any more than in heaven : for Christians are saints, regenerated into images, likenesses, and children of God, sanctified through the indwelling Holy Spirit, redeemed from all bondage of Satan, who has no more power over them at all. The Church is the Paradise Regained. Men will not rule there over women, and women will not be subject to men ; but all will rule by love, being subject to each other, — every one desiring to serve, none to rule. The sexual love, and all the manifestations thereof, will not be held shameful, vile, filthy, and degrading, but holy, pure, and divine ; for the accuser will not be there.

14. It never was the design of God that mankind should live in families and in pairs ; neither was it His will or design that they should consider the sexual love as impure, shameful, and vile, and abstinence or coldness to the other sex as virtue and purity, as generally is now the case ; all this is come by Satan, the prince of this world, the liar, deceiver and accuser. God is not the cause thereto that the two sexes are ashamed to approach and embrace each other ; all this is caused by Satan. It is a mistaken idea that God married Adam and Eve to live in a pair, although Adam and Eve commenced the human family. God's design was that the human family should live all united together as one family ; that the two sexes should embrace each other in purity and innocence, like little children, in perfect liberty, just as they converse or eat together.

God never made anything shameful, vile, or filthy; all His works are pure, holy, and perfect.

15. All people pay homage to Satan. Instead of that, they should say, "Get thee behind me, Satan; we have nothing to do with thee, nor with thy lies." I often hear people praise Satan, because he brought shame into the world! A great blessing, indeed! This shows that the inhabitants of the earth are made drunk, as it is written. To call the greatest curse and yoke of Satan a blessing, is certainly the summit of folly, blindness, and superstition.

16. As the pharisees did, in old times, strain at a gnat and swallow a camel, just so do the Christians, so called, now. They look upon free intercourse as a most horrible iniquity and abomination; and yet they ought to know that the greatest saints and sages have practised it, even also by divine authority, as we can learn from the Bible. See 2 Sam. 12: 8, and the first and third chapters of Hosea, and many other places in the Bible, where we read how many wives and concubines the ancient saints had; and where do we find one single instance where God would have reprov'd them for it? Nowhere we find it; and yet they all pretend to believe in the Bible, even in the whole Bible. Why should men find evil or sin where God has not found any? But the fashions, vanities and prides of the world are all condemned in the Bible as whoredoms and idolatries; but none seems to care for that. God does not care in what way men live: whether they have one or many wives, and whether their wives are lawfully married to them or not, if they only live in love and peace, and if they only agree among themselves. God never condemned anything but wrong; and where no wrong is done, there is no sin either.

17. When Jesus said, "Whosoever looks upon a woman to lust after her, has committed adultery already with her in his heart," He did not condemn the free and promiscuous intercourse, but selfishness and lust. Whatsoever is done in selfishness, is evil, is sin; and whatsoever is done in and through love, is good and holy; for love sanctifies everything: for God is love, and love is of God, and is the fulfilling of the law. And whatsoever is done with mutual agreement and common consent of the parties concerned, is done in love; but wherever any one is compelled to do anything against his or her will and consent, that is done in selfishness, and that is wrong: for all men and women are sovereigns before God.

18. But are the public prostitutes blameless in their way of living? for they do not compel, but only make offers and bargains. A volume might be written on this subject; here, in this small work, this matter cannot be duly explained. There would be no such creatures if mankind were free, and if Society were differently organized. The greatest blame here falls upon Society, not upon the prostitutes. Society makes prostitutes and houses of ill-fame, and then abuses and oppresses its own creatures. Men may do whatever they please, and visit whatever places they have a mind to, none blames them—they remain honorable; but woe unto the woman who dares to take however little, of the liberty which men enjoy! She will be cast out from every society; every one will despise her; none dares to reach a hand to her as to a dear sister, but every one gives her a kick and an affront. Such is the state of Society in the civilized and Christian world!

19. Jesus did not say in vain, "The publicans

and harlots shall go into the kingdom of heaven before you" (self-righteous pharisees). Many of the prostitutes will be justified by a Righteous Judge, and will go into the kingdom of God, whereas the men who have made the prostitutes will be condemned into the misery of hell. God will not judge as men judge. He has no respect to persons; He does not despise them whom men have cast out, neither will He honor the villains whom men call honorable. He tries the reins and the hearts, and will reward all righteously, according to their works; for He knows all the circumstances which have led His feeble creatures into sin and degradation; He knows all our motives, intentions, purposes, and thoughts, which are hid from mortals. Prostitution is wrong and is a sin, for it is all selfishness; there is nothing of love in it and therefore it is filthy; but the blame falls upon the whole social system.

20. Jesus taught a new social order and system, as has been described above. He taught a heavenly system, which makes all free and equal, and unites all. As long as the old social system stands, mankind will be unequally situated: some will be rich, and others poor; some will be high, others low; some will be married, others unmarried; some will enjoy happiness and peace, others will be as in a continual hell; and there will be buying, selling, trafficking, speculating, and then every fellow for himself, and the devil for the whole; money will be the object of worship for them all, instead of the God of love and truth; and so long there will be grog-shops, taverns, groceries, saloons, brothels, and other similar haunts, as a natural consequence of selfishness and pride; and so long women will be oppressed and enslaved by men; and so long

fear, shame, envy, jealousy, division, contention, etc., will keep all mankind enslaved; and so long Satan will rule over the human family instead of Christ.

21. The way whereby the holy Christian Church shall be formed is this: the Lord will give a charge to His servants, who are set apart and sanctified for His service, such as He gave to me, as we have seen it already in the Autobiography. As many as the Lord will accept will receive the invitation, will continue to fast until they are endowed with the Holy Spirit and with some spiritual gifts, as evidences thereof; and they will be then received into the holy church as members thereof, and will be chosen out from the world. But they whom the Lord will not accept, will or cannot fast long, but must desist from it. Thus the wheat and the tares will be separated from each other, God himself being the Judge. This is the last work to be done before the end of the world, and before the second advent of Jesus Christ.

22. The way whereby they in the church will be all translated, and will put on immortality, is this: they shall all without exception have to fast and pray during forty days and nights; then the blood, which is the animal life, or the life of the flesh, will be supplanted by the Holy Spirit, which is the spiritual and divine life. Blood causes mortality and corruption; the Spirit makes immortal and incorruptible. Man was in the beginning immortal, a living soul; but through his transgression he died, and became a mortal and corruptible creature. While he was immortal, his life was the Spirit of God, which God breathed into him when He made Adam into His image and likeness. When he became mortal,

and thus died, he gained blood, which is the animal life — the life of the flesh. Through Jesus Christ he shall regain his immortality, but not by mere believing, but by following Him in all His steps, by imitating Him in all things; therefore, as He fasted forty days and nights, before he was duly prepared for His high and holy calling, even so we all shall have to fast, before we can be thoroughly restored and reinstated into our original condition.

23. This fasting of forty days and nights is very often spoken of in the Holy Writ, but mostly figuratively: the rain of forty days and nights at the flood; the travel of the Children of Israel in the wilderness; the abode of Moses on the mount; the number of days in which the spies of Moses searched the land of Canaan; the travel of Elijah to the mount Horeb, after he had been fed by the angel; the forty stripes; the abode of the Saviour on the earth, after His resurrection; His abode of forty hours in the tomb, — all these have the same spiritual signification, as mentioned above. Thus will be fulfilled the saying of Isaiah: "And butter and honey shall every one eat that is left in the land."

## CHAPTER V.

### EVIL AND ITS CAUSE AND ORIGIN.

1. In the Autobiography something is said about evil and its origin, and about Satan, the first transgressor. Those revelations, added to the revelations contained in the Bible, are sufficient for the purpose. There we learn that hell is evil, and the only evil; that Satan fell from his original glory into hell by pride, or self-worship; and that Satan, after the fall of man, was made the prince

of this world and the prince of every evil principle, an antagonist of Jesus Christ, the Prince of every good and divine principle. Hell, again, is banishment and separation from God. Hence we conclude that pride, or self-worship, is the root of all evil; for it separates from God and banishes into hell, and that all other evils proceed from this; and further, that evil is all that is opposed to God and to His order and law, all that causes misery and separates from God.

2. Evil is of two kinds: 1, sin, a deviation from the Divine order and law, an abuse of the good things of God; 2, suffering, an unhappy condition caused by sin, and a remedy against it. Both are inseparably united as cause and effect. Sin is the cause of suffering, and suffering is the effect of sin, and the end thereof is progression.

3. Good and evil, right and wrong, are founded upon free-will and knowledge, which, again, are inseparably united; neither good nor evil can exist without them both. Suffering brings knowledge, and leads into the good and divine order, and thus into happiness, which is the ultimate end of all things. But it is wisdom in us to learn by the sufferings of others to avoid sin, and thereby all suffering.

4. Just as Satan fell by pride, so all mankind fall; "for whosoever exalts himself shall be abased." If we now consider the world as it is, we shall find this satanic nature more or less in the whole human family. Whatever gift or grace any one may have, causes him to feel big and be proud thereof. The rich man thinks he is preferable to the poor; the strong man boasts of his strength; the learned consider themselves superior to the unlearned; the beautiful woman sees in the looking-glass how beautiful she is, and is

well pleased if any one flatters her, or even worships her. And so with everything,—we cannot mention one single desirable thing that does not make the possessor thereof proud and big feeling. They all seek to be honored, respected, well thought of and praised, receive flatteries and praises with great pleasure, and feel offended if any one refuses to honor them, and still more so if any one calls them by some bad names. The religious man is also well pleased if any one calls him religious and pious, and feels grievously affronted if any one calls him wicked, or a scoundrel, or a hypocrite. Does it hurt him to be called a scoundrel, a thief, a villain, etc.? Not at all; but his satanic pride, or self-worship, is wounded, and this he cannot stand. They do not care so much for what they are and do, as they care for what they are called or considered. They all like to speak of their good deeds and qualities, but hush, hush about their evil deeds.

5. The more we examine the world, the more we find of self-worship in all mankind; wherefore it is evident that Satan controls the whole human family as his slaves, some more, others less. Consequently all mankind are in hell and damnation as rebels, thieves, and robbers, who seek to steal to themselves the glory and honor that belong to God, and rob God. Thus is verified the Scripture, that says, "Every one is a hypocrite and an evil-doer, and every mouth speaks folly," and, "Ye have robbed me, even this whole nation."

6. He that seeks to cover his iniquities is a hypocrite; he that seeks to ascribe to himself anything whatever, is a thief and a robber, and consequently an evil-doer; and he that speaks to his own praise, to his own honor, speaks folly



and is a fool. For no honor nor praise belongs to any creature, either man or spirit, but only to the great Creator, who does His own pleasure, and accomplishes whatever He purposes. For no creature has anything that has not been given to him by the great Giver of all good. And whatever gift any one begins to ascribe to himself, and considers it as his own, and thus takes, in any way or measure, pride in it, will surely be taken away from him, because he is a thief, a robber, a liar, and a rebel; such are all the proud, haughty, presumptuous people, who seek honor, glory, praise and thanks to themselves for anything they have. This is the satanic nature in the whole of mankind.

7. After the fall of Satan God created man, Adam, into his place. Adam was made into the image and likeness of God, male and female. This dual man, Adam, was blessed to be fruitful and to multiply, by the union of the two sexes in him, after a process which now is unknown, and to replenish the earth and reign over it. Adam became dissatisfied with his condition, and desired a mate; wherefore God, who had pronounced all His works very good, now said: "It is not good that man should be alone; I will make unto him a help meet for him." God caused a deep sleep to come upon His child Adam, and, while he slept, God divided him into two halves, or sexes, separating the two sexes from each other, by taking one of his ribs and closing it up with flesh instead thereof. When Adam awoke, and God presented to him his companion, he recognized her to be a part of himself, and said: "This is bone of my bone and flesh of my flesh;" not a part, but the whole; that is, "This companion is taken out of me, is a part of me."

8. The generally-prevailing idea, that Adam was a male, that the woman is formed out of the rib of Adam, that Adam lost only one of his ribs, and that the woman is only as an appendage to man, is most absurd. According to this the man alone is an image of God, not the woman; and God is then only male, and not a female: then all women are only tools to men, no companions. No, the woman is just as much an image of God as the man, and no more; and the man is no more an image of God than the woman. Both are only half-images of God, being halves of the original Adam, who was an image of God complete. Both belong to each other as halves. The man is no more a complete man than the woman is, but both are only half-men being alone; and both need each other as their halves.

9. The apostatized Satan, full of envy and hatred against the happy human pair, resolved to seek their destruction, and to seek to draw them into the wretchedness where he was now, after his fall; and, by feigning to be their well-wisher and friend, he prevailed, inasmuch as the happy pair, in the excess of their bliss, and through the excessive fondness of each other, had forgotten their Maker, the Cause of all their bliss. In consequence of their idolatry the Spirit of God left them, and they became weak, blind, selfish and ambitious; and therefore Satan obtained the permission to tempt them. Satan, well knowing that the ruin of the one would cause the ruin of them both, because of their mutual fondness of each other, addressed himself to the woman, as the weaker part, endowed with lesser degree of wisdom, and prevailed, causing them to eat of the tree of the knowledge of good and evil, which God had forbidden, declaring that they

would die the very same day as they would eat of it.

10. Being deceived by the serpent, who was the instrument or agent of Satan, they ate of the fruit of the said forbidden tree, and died the very same day. Immediately they lost the image of God, and, from being living immortal souls, they became animal, mortal, frail creatures; they lost also their innocence and purity, and became selfish, lustful, and vile. They gained the satanic nature in themselves, and Satan gained power over their minds, and caused them to feel both fear and shame, and discovered, or rather caused them to believe, that they were no images of God, but vile animals, and that they were naked, and that they should be ashamed of their nakedness; thus the images and children of God died.

11. Shame and fear are the consequences of a fallen and degraded condition, caused by apostasy, transgression, and, therefore, by the spiritual death. The former is the effect of pride, or self-worship, and also of the consciousness of being wrong, in a fallen condition; the latter is caused by removal and banishment from the presence of God into darkness, which is spiritual death. Both are false and imaginary; both are delusions and lies of Satan, but appear as realities to the sinners, because they dwell in darkness, and are captives of Satan. But to the saints, or Christians, who dwell in the true light, in the liberty of Christ, over whom Satan has no power at all, they are unknown altogether. That shame, even the shame of nakedness—the idea of being naked—is of Satan, and not of God, and that God never had any hand in it at all, can be proved by the question which God put to Adam, when he complained of being naked, for

God said : " Who told thee that thou art naked, or hast thou eaten of the tree ? " etc.

12. Shame and fear are two mighty strongholds of Satan, whereby he controls the whole human family, and holds them in his grasp. These are the greatest curses that came upon the human family by the transgression of our first parents. Men have no idea of the power which Satan exercises over them through these two mighty strongholds, most particularly through shame. Destroy them once, and all the power of Satan is broken. All the coverings, ornaments, artificials, fineries, fashions, customs, manners, vanities, etc., are as fig-leaves, whereby they seek to cover their shame ; and the more they seek to cover it, the more their shame will appear, and the accuser will accuse and revile. If men would, instead thereof, expose their shame, they would soon find that there was no truth in it at all, that it was all a delusion of the devil, a lie and a chimera ; and Satan would have to flee in confusion, not having any power or influence more at all. If they would leave Satan behind them, and turn to Jesus Christ, He would give them light, which would make them free.

13. The consequence of the transgression was, as we have seen, that man died from his immortal condition, where he was as a child and image of God, and became an image of the beast and of Satan, his seducer, subject to pain, hunger, thirst, fatigue, suffering, and death. The serpent, the instrument of Satan in this tragical transaction, was cursed to be the vilest of all animals ; the woman, the first transgressor, was cursed to be subject to her husband, her ruler, and to bear children with sorrow and pain ; Adam was cursed

to eat his bread in the sweat of his face all the days of his life, until he should return unto dust, whence he was taken—that is, until he should die; and the ground was cursed, for man's sake, to bring forth thorns and thistles; and the happy pair were driven off from the delightful place, the Garden of Eden, to till the ground, which was barren, miserable, and cursed. Thus they died the very same day, according to the word of God, as they had partaken of the forbidden fruit: they came to the knowledge of good and evil by a sad experience.

14. Here is to be observed, that, while the serpent was cursed, God ordained that there should be enmity between the woman and the serpent, between her seed and the seed of the serpent, that the seed of the woman should bruise the serpent's head, and that the serpent should bruise the heel of the seed of the woman. The meaning hereof is this: there shall be a continual warfare between light and darkness, truth and error, between the divine and the satanic principles; that Satan shall tempt and seek to destroy the souls of men; and that a man born from a virgin, or from a woman who knew of no man, should conquer Satan, destroy his power forever, restore mankind again into favor with God, and make them again dearly beloved children and images of God, and then all evil, all the works of Satan, should be forever destroyed, and the good and divine principles alone should prevail in the whole creation of God, and thus all evil should become extinct, as though it had never been. Evil is come by Satan, and together with Satan it shall perish forever, and God shall reign triumphantly, and be all in all.

15. Satan, who deceived mankind, the prince

of all evil principles, was made by the just and holy God the prince of this world for a little season, was endowed with the power to tempt them into all kinds of sin and folly; and Jesus, the son of the Virgin Mary, who, after the birth of her son Jesus, became the wife of the carpenter Joseph, was then destined to become the everlasting Prince of all the good and divine principles. Mankind are now in equilibrium in the midst between these two antagonistic princes, and are therefore at liberty to serve and to follow either the one or the other. But Jesus was destined to break the power of His antagonist, Satan—to conquer him, and to triumph over all His enemies; therefore, the time will come when evil shall not be found more at all in the whole creation of God, but light, life, love, peace and harmony shall reign forever.

## CHAPTER VI.

## SALVATION.

Salvation is deliverance, and, therefore, liberty; and this implies in itself bondage and trouble. We have seen above how mankind, having been created into the image and likeness of God, fell from that happy condition into the bondage of sin, and thereby into misery and damnation. We have seen, also, that our Merciful Father, who is an Eternal Helper, Healer, Deliverer and Saviour, has provided for them a Saviour, and has sent His Only Begotten and Beloved Son to be the Saviour of the fallen human race. But, beside this, He has also provided for them certain means by the use whereof they may, through Jesus Christ, the Saviour, and, under the influence of the Holy Spirit, gain their deliverance and return to their original home, which is in God, the Father of all Spirits. In Him alone is our home, our peace, our liberty, and our eternal life and happiness; out of Him is banishment, damnation, bondage, misery, death and hell.

These means may with propriety be called *Means of Salvation*. These are of two kinds: I. Such as are destined to carry knowledge and instruction, which is the very foundation of salvation. II. Such as are destined to contribute to salvation by their influence and by the way of obligation, and are, therefore, destined to bring to sinners strength and ability, which is also essential for salvation. These we may with propriety call Sacraments. Sacrament is a Latin word, and signifies "oath." These two are the only things that are necessary for the salvation of all sinners: namely, knowledge and strength. By

these means all sinners may and will be saved, and without them all deliverance is impossible.

There are five means of salvation of the former kind: 1, Reason; 2, Nature; 3, Revelations; 4, Scripture; 5, Teachers. There are also five that belong to the second kind, called sacraments or oaths, and these are: 1, Baptism; 2, The Lord's Supper; 3, the Washing of the Feet; 4, Prayers; 5, Fastings. All these ten means of salvation are to be considered only as means under the control and guidance of the Great Saviour and Redeemer, Jesus Christ, and of the Holy Spirit, "the true Light that lighteth every man that cometh into the world." The Holy Spirit is the life in everything, and it is also the light and the reality in everything; without it all things would be dead; all would be dark.

#### 1. *Reason.*

Reason is a ray of divine light which enables us to distinguish things and principles from each other, and to form conclusions according to the immutable law of cause, effect, and end. The powers of reason do not extend themselves beyond the sphere of experiences. Whatsoever does not belong to the scope of experiences, reason cannot fathom. Reason cannot, therefore, fathom spiritual things, except according as we have experienced of them. Therefore spiritual experiences are very necessary for our salvation; for, by their means, reason is enabled to comprehend even the most mysterious things of God, and the most spiritual things. Although reason alone, without inspiration, is insufficient in spiritual matters, still it must never be denied, as some suppose; but we must use it and pray to God for the true guidance and teaching, through the Holy Spirit.



Whatsoever reason repudiates cannot be true, but a thing may be true which the reason cannot comprehend and fathom. There is a difference between a thing that reason cannot fathom and a thing that reason repudiates and rejects as an absurdity. What reason repudiates must be false; for an absurdity cannot be true; but a reasonable thing may be true or false. What to-day may appear unreasonable and even absurd, may to-morrow be found not only reasonable, but perfectly true. Men call that often absurd and unreasonable which they cannot comprehend, which is wrong. Unreasonable is that which contradicts itself, or some eternal principles, but whatsoever does not contradict them, is reasonable, and therefore possible.

## 2. *Nature.*

Nature, or the visible, material universe, with all the laws and all the innumerable productions thereof, is a divine revelation, — a manifestation of the divine attributes, — as rich, true, holy and reverend as any of the Holy Scriptures contained in the Bible. Nature is a representation of mankind, and depends, therefore, on the character, principles, faculties, and dispositions of mankind. God made man into His own image, and man makes nature into his image. All the animals, vegetables, and minerals that we see around us, have a spiritual meaning, and represent some thing in man. All things in nature are made for man's sake; and therefore all things must be made according to man's character and dispositions.

According to the foregoing, Nature, with all its productions, is changable *ad infinitum*, just as the characters and dispositions of men are. According as mankind grows more righteous, Nature

grows more beautiful, delightful, and heavenly ; and again, according as mankind are going downward and growing wickeder, Nature around them is growing more infernal, barren, groaning under the curse of God. If all mankind were righteous, there would not be a barren spot, nor anything ugly, frightful, painful, and disagreeable, but all things around them would be flourishing, beautiful, delightful, and heavenly, according to their righteousness. There would be no night, nor winter, nor sickness, nor death, nor anything that manifests weakness, any more than in heaven. And if all mankind were wicked, we would have hell upon earth : we would not see a green, flourishing spot, nor a fruitful tree, nor a beautiful flower, bird, or insect, but all things around us would be ugly, frightful and infernal.

In consequence of the foregoing, Nature is the most true and perfect revelation both of God and of mankind. If this were not so, it would be impossible to speak in parables, figures, allegories, — as the saints have always spoken and written : these prove sufficiently the truth of my statements, that all things around us in Nature have a spiritual meaning, and represent spiritual things in the human family. This is a universal law in the whole creation, — that the state of existence of all intelligent creatures depends on their character and principles. Heaven and hell are, therefore, just such as the inhabitants are.

This subject can be made very plain. Every living creature has a spirit in it ; and every spirit has a sphere or atmosphere which surrounds it. This sphere is called *aura*, — some call it magnetism. This *aura*, or magnetism, is an exhalation of the spirit, and is, therefore, just such as the spirit is. Just as the earth and all the heavenly

bodies are surrounded by an atmosphere, according to the nature of the said bodies, so all living creatures are surrounded, each creature according to the spirit which is the life and the reality thereof. Therefore sensitive people can feel the presence of an animal, or of a vegetable, as soon as they come near it. As the *aura* is according to the spirit within, so then it is evident that there is an infinite variety of *auras*, some more, others less perceptible. Some *auras* are felt by every person. The fragrance of a flower, the smell of a cow, of a horse, of a dog, all these are different *auras*, felt more or less by every human being. With our bodily eyes we cannot see them, but with our spiritual eyes we could see all *auras*.

Let us leave now the brute creation, and consider the human species. There is a spirit in every human being; and this spirit is, as mentioned above, the reality and the life of the person, and is either pure or impure. The pure spirit is white and bright, and is divine; the impure, or foul spirit, is black. According to the goodness and purity is the whiteness, and according to the wickedness and filthiness is the blackness of the spirit. As the pure spirit is divine, so the filthy spirit is satanic. Now the *aura* must be just such as the spirit is: the purer the spirit is, the purer and the more divine is the *aura* that surrounds it. Through their *auras* all spirits influence all things around them to a considerable distance. The pure spirits, through their pure and divine *auras*, exercise a healthy, enlivening, purifying, harmonizing and peaceful influence on all surrounding objects, because there is Divinity in them; and the impure spirits again exercise an evil influence on all surrounding objects through their filthy and satanic *auras*. The former cause

all things to flourish, produce beautiful, delightful, sweet and pleasant things, cause all animals to live in love, peace, and harmony; the latter produce\* infernal objects: as poisonous plants, thorns, thistles, noisome, voracious, and filthy animals, venomous reptiles, vermin, sickness, death, tempests, hurricanes, hail-stones, cold, heat, hunger, thirst, and all kinds of sufferings, put the animals into war, to chasing each other, etc. For all things have their causes; and there is a way and order for everything. Evil produces evil, and thereby destroys itself ultimately; and good produces good, and increases and grows eternally; for in the good is Divinity and life, in the evil is death.

Therefore the wicked people cannot feel contented or happy in the company of the righteous; wherefore they must either leave the company or turn unto righteousness, because the presence of the righteous torments the wicked. And if a righteous person tarries long in the company of the wicked, he will become wicked himself, even though he does not partake of their wickedness. The very atmosphere is infernal, and has a bad influence on every one who lives in it. If men would understand this, they would see at once how easily they might have heaven, while they have hell upon earth; they would see what disadvantage there is for them in their way of living thus divided, as they live, and what advantage and gain they would have if they would live united together as one family; they would see why it is so hard to live righteously in this world: because the very air we inhale, the water we drink, the food we eat, all is filthy, poisonous, and infernal, because of the wicked people.

### 3. *Revelations and Inspiration.*

The generality of the human family now deny the recent manifestations of the Holy Spirit by spiritual gifts. All revelations, inspiration, miracles, prophecies, etc., are now universally denied; but without any kind of authority. The ways of God are always the same. If God has ever revealed Himself to man; if He has ever endowed man with the power to perform some miracles, to foreknow and foretell future events; if He has ever spoken to man, He may do it to-day as well as ever; and not only He may, but He does it indeed. But as it was in old times, just so it is to-day: He never revealed Himself to the wicked unbelievers in the same way as to His pious and devoted children, as can be proved by all the holy Scriptures. We find there that God has revealed Himself to mankind, in the most ancient times, in many different ways; to the most righteous most, to less righteous less.

There is not a human being in existence who has not any revelations, either had or still has. All dreams are revelations from God; and all people have dreams. But very few will admit them to be revelations from God, although the Scriptures testify of them to that effect in many places, declaring that God speaks to sinners in dreams and visions; but to the saints He speaks face to face, as a kind Father to His children. But, since men do not generally believe in dreams, nor in any kind of spiritual revelations, therefore they cannot have any benefit from them. They reject them because they do not understand them. Almost all dreams are, like all divine revelations, hard to understand, because of the figures, allegories, and shadows

contained in them. Instead that they should ask wisdom and understanding of God, the Giver of all good things, they slight them and reject them, as some simple and foolish trash that is not worth being noticed. As the dreams come from God, so the interpretations come likewise. Such was the belief of the ancient saints and sages; and this is truth worthy of due consideration: very few divine revelations are plain, but the most part are figurative.

The more faithfully we follow the teachings of God given us in dreams and visions, the more faithfully and graciously God will instruct us, teach us, warn us for dangers, protect us against evils; and finally He will speak to us as a man to a man, and will manifest Himself to us in various ways and by various means. The simplest and most common of all divine revelations are the dreams, which God gives to saints and sinners; visions are less common, and are given generally only to the most righteous people, who follow the instructions given to them in dreams, whereby God proves us first. If we reject the dreams, then we cannot have any revelations at all, as is the case now generally in the world, especially in the so-called civilized and Christianized world, far more than among the heathen. These nominal Christians, and their teachers and leaders, are the worst heathen in the world at present; they are the first to deny, to reject, to contemn, and to slight all divine revelations, and all spiritual gifts and powers, and are therefore groping in the grossest heathenish darkness and ignorance.

The voice of the conscience is also a divine revelation; for conscience is the Spirit of God in man; it is the inward guide, teacher, monitor, and instructor, which reveals the will of God to

us according as we faithfully follow its teachings. It is true that conscience is not a perfectly reliable guide, because it is somewhat dependent on the education, and is therefore very often misguided. Therefore we must seek to obtain revelations in some other ways besides the conscience, that we may walk on a safe ground. To seek instruction, and then to follow the voice of the conscience, this is the way of progression.

Although conscience depends somewhat on the education, still, as it is the voice of God in man, therefore it will clear itself of all the superstitions which have been imbibed by a perverted education, according as we follow its dictates,—this partly by direct revelations, partly by spirit impressions and inspiration, partly also by referring to some known authority. It is evident that reason and conscience are very closely connected, and depend on each other. The more we follow the dictates of the conscience, the more our reason will be illuminated by the Holy Spirit; and the more we cultivate and exercise our reason, the more the conscience becomes cleared of all errors and superstitions; and then the voice of conscience will be a divine revelation, or similar to it.

#### 4. *Scripture of Truth.*

"Scripture" is a Latin word, and signifies *writing*; but scripture of truth is writing that has been done by divine authority, and by the Holy Spirit, either by inspiration, or by impression, or by revelation. Such writing alone is holy scripture and scripture of truth; all other writings are unholy or profane,—such are all writings performed by human authority and by human learning,—and these are all a mixture

of truth and error, whereas the former are all true and divine. The Holy Scriptures are records of divine revelations, and are revelations only so far as the Holy Spirit reveals them, and no farther : the rest is all sealed. Every dream, vision, trance, spiritual experience, etc., recorded in writing, is a holy scripture, under the control of the Holy Spirit, as all divine things in general are.

There is a great difference between the Holy Scriptures and the Bible and the Word of God, which generally now are all confounded together, because the blind are leading the blind. The Bible is a certain collection of books, which are sixty-six in number, all written by different men, on different occasions, places, periods, and by different authorities, hundreds of miles and more than thousand years of time between them. Some of them are written by divine authority, and are therefore divine and holy ; others are written by human authority, and are therefore human and unholy. How many the authors of those sixty-six books are cannot be ascertained ; but they are at least fifty, — perhaps five hundred, for anything we know. There are many books in this collection, called the "Bible," whereof we know nothing at all, by whom, by what authority, how, when, and where they were written. It can easily be proved that many of those books were written long after the events there related, and after the persons whose name they bear. The Bible is consequently a kind of library containing various kinds of books, divine and human, true and false. False teachers and blind leaders have made thereof a great idol, a substitute of the Holy Spirit, the only true and infallible teacher, guide, counsellor and controller ; but God has



never intended to have the Bible for our guide, as God had no hand in this collection of the books at all. This is a work partly of the Jewish priests, partly of the General Councils of the Christian Church. As for the translations, they are of necessity imperfect, being done by uninspired men of learning, who, not comprehending the right meaning of the divine books, were not able to translate them correctly.

The Word of God is every Word of Truth, whether it be written and recorded anywhere or not, and whether it is come to-day or thousands of years ago; it makes no difference.

The Holy Scriptures are divided into two parts: namely, the Law and the Testimony. The Law teaches us how we ought to live, — what we ought to do or leave undone, that we may be happy in God, as His dear children. The Ten Commandments, and all the laws, precepts, statutes, and ordinances, belong hereto. The Testimony bears record of the Deity and of all His works, ways, attributes, and nature; it testifies also of the relation that exists between God and His creatures; it testifies of the loving-kindness of God to His faithful servants, and of His displeasure to the rebels and transgressors; it testifies how close communion and fellowship the ancient saints had with God, — what powers they were endowed with, that we, by following them in their steps, may also gain the same communion with God, and, by His Spirit, the same powers and the same experiences. The Holy Scripture is as a lamp that shines in a dark place, as a lighthouse to the mariners in a dark night, that may lead us to God, into communion and fellowship with Him. Thus they are guiding, under the influence and control of the Holy

Spirit, which is the only true guide and teacher, both in heaven and upon earth. There is and can be no visible and infallible guide; and all that teach of visible guides, and all that teach of any other guides, — either spirits, or men, or books, or creeds, — teach and broach idolatry, which is indeed now taught in all churches, more or less; hence the division and confusion which we now witness. Some make of the Bible, and of certain books, some of their preachers, some of spirits, some of reason, some of nature, some of creeds, some of certain forms and ceremonies, idols and substitutes of the Holy Spirit, and do, therefore, more harm than good, and labor more for Satan than for God.

#### 5. *Teachers.*

As there are Scriptures of two kinds, holy and profane, so there are also teachers of two kinds, true and false, God-sent and mansent. All true teachers are qualified, authorized, and sent by the Lord God and His Spirit, and teach, therefore, divine doctrines by the assistance of the Spirit of Truth. False teachers are they who teach by human authority and by human learning. These are all blind guides of the blind; whereas the former are all teachers indeed. It is evident that all true teachers are holy men of God, either men or women, prophets or prophetesses, disciples and followers of Jesus Christ, — the great Divine and Perfect Teacher, the great Light of the World. The wicked and the hypocrites cannot possibly be true teachers; for the wicked cannot be sent, taught, and qualified by the Holy Spirit of God; for it does not dwell in unholy, filthy, and profane vessels. Therefore by their fruits we shall know them.

It is goodness, righteousness, and piety, that are the most essential things that qualify preachers, and not the learning. The true teachers teach by their example as well as by their doctrines and preachings. Their daily walk is in agreement with their teachings. They preach freely to all, and cannot be hired by any ; neither can they belong to any sect or party ; for all sects, parties, denominations, and divisions, are anti-Christian. They do not study over their sermons ; for they are always ready, being prepared by the Holy Spirit, which dwells in them. They are chosen out of the world, and belong to the kingdom of heaven, and can, therefore, not have anything of this world, any more than their Lord and Master, Jesus, had ; for they are in His place, in His stead, laboring in His name, as His servants, messengers, stewards, and instruments. As they are laboring for the salvation of the people, for their eternal welfare, for the kingdom of God and His righteousness, so the people ought to support them in the most honorable way, as God's messengers and servants, as the angels of God ; "for the laborer is worthy of his hire." But, as servants of God, they cannot be hired by men, nor be dependent on men. They live by faith in their own Master, on whom alone they depend, and receive from men whatever may be given them for their support or comfort.

#### THE SACRAMENTS.

Sacrament is an outward form, whereby we bind ourselves, as by an oath, to obey and serve God faithfully, and which represents spiritual and internal things, and is instituted for the purpose to contribute to spirituality and piety. These are in the Christianity, fire.

I. *Baptism.*

There is great deal of disputing among the nominal Christians about Baptism, which all proves that they know nothing about the Baptism, nor about the whole Christian religion, which is spiritual and inward, consisting in divine principles manifested by practice. They argue about the outward form of Baptism, how the water is to be applied, and how much, just as though the Almighty would care anything about such trifling external things and about forms, which all are only types and shadows of spiritual and real things. Just as the body without the Spirit is dead, so all outward forms and ceremonies without the spirit are dead and useless: for the spirit is the life and the reality in everything; wherefore we ought to heed the spirit most particularly, even far more than the outward form.

The water-baptism is therefore only a type, representing the Spiritual and real Baptism, which consists in a thorough and sincere repentance from all sin, and in the promise and vow to live thenceforth faithfully and devoted to God with all heart, soul, strength, mind, and understanding; it consists further in a thorough abandonment of all the fashions, customs, manners, and institutions of the world, which are all inconsistent with the Christian or heavenly union, liberty, love, and harmony, seeing that they are all founded upon selfishness and pride, which are satanic. Just as the water washes away all uncleanness, so I (who am to be baptized) will renounce and wash away the world and all whatever belongs to it, and will enter into the kingdom of heaven. The water-baptism is consequently

a token of the new covenant entered into with God through Jesus Christ; it is instituted to make this covenant more solemn, firm, and lasting.

There are five things to be observed in the sacrament of Baptism: 1, Sufficient knowledge and instruction, and the faith based thereon in God and in Jesus Christ; 2, Repentance from all sin, and a solemn and a thorough renouncement of the world and of all things of the world, a vow and promise to sin no more forever; and herewith connected a covenant with God through Jesus Christ; 3, The washing of the body in water, representing the regeneration or the spiritual washing of the soul; 3, The adoption into the celestial family, or into the holy Christian Church, into the heavenly union; 5, The spiritual gifts and powers, as tokens of the said adoption, and as manifestations of the indwelling Holy Spirit, whereby we have communion and fellowship with God, and whereby we may edify each other. When the penitent sinner has faithfully performed the first three aforesaid things, then God will graciously perform the two last mentioned things.

Baptism, where any one of the five above mentioned things is wanting, is so far defective, and is out of the divine order. From all this is evident that infant baptism is no baptism at all; and likewise, that the so-called baptism in all the sectarian churches is no baptism at all, being so entirely defective in every way. As the spiritual gifts cannot be without the Holy Spirit, and they are entirely denied in all the sectarian churches, therefore it is evident that there is now no baptism at all in the churches, except one spurious, a human invention, and that the members of those spurious sectarian churches are still all dead spiritually, even as the churches themselves are

all dead bodies, having only the name of church, but no more. As we have seen in the Autobiography this subject sufficiently illustrated, therefore we leave it here.

## 2. *The Holy Supper.*

This sacrament was instituted and ordained by the Lord Jesus in the night before He was offered up, for the purpose that His disciples and followers should remember Him and all his doctrines, principles, precepts, works, promises, sufferings, death, etc. It represents the passion and death of the Saviour, and should be done for the commemoration thereof. It is a renewal of the New Covenant made at Baptism, solemnized under the figure of bread and wine, which represent the body and blood: that is, the doctrines and principles of Jesus Christ, which we should remember to live up to. The nominal Christians are divided into different sects and parties in regard to the theological view and interpretation of this sacrament, which is very wrong, and shows their carnal minds and their ignorance about the genuine Christianity. None has any right to dictate to others how they shall worship God, what they shall believe or disbelieve.

## 3. *The Washing of the Feet.*

Immediately after the Holy Supper the Lord instituted the sacrament of the Washing of the Feet, which represents the Christian meekness love, liberty, and familiarity, and was even instituted to contribute to these things and to keep them up. In what way, in what place, and how often we should perform these two last mentioned sacraments, is left to every one's free will; seeing that all these outward ceremonies are nothing in

themselves but mere types, figures, and representatives of spiritual and internal things. This ceremony was instituted to counteract all pride, vanity, formality, fashion, coldness, division, and all the works of Satan, which all are very great now in all churches, even because this institution or ceremony has been entirely neglected, as though Jesus had done or spoken anything in vain without meaning it. Whatever He has done, we, His disciples, should do it likewise: it is thus, and thus alone, we become his true disciples or Christians. All that Christ did, He did it for our sakes; that we should do likewise.

#### 4. *Prayers.*

These may be numbered also among the sacraments, as they indeed are also means of salvation, and even may be properly called the most important means, without which all other means are inefficacious. Prayers are expressions of our wishes and desires, united with acknowledgment of our dependence on the Being to whom the prayers are addressed, with hope of obtaining them. To the prayers belong also all praises, thanksgivings, ejaculations, which are all certain means whereby we gain, or seek to gain, all the time, closer communion with God. All prayers are freewill offerings, and are to be done only in secret, and not in public, seeing that they are the most holy and sacred things we can have or perform; and we are forbidden to cast our pearls before swine, and holy things before dogs. Therefore Jesus never prayed in public, but only in secret; and so He taught us to pray, even as to perform all divine worship. They are, therefore, not mere desires of the heart, as many will define

them ; desires of the heart are lusts, and nothing else.

The nominal Christians now seem to seek to worship God particularly by long and loud prayers ; and they seem to lay the greatest stress upon prayers, just as though God was like a vain, selfish man, who is flattered by many compliments. Jesus has plainly declared that God does not want any long prayers or vain repetitions. "Your Heavenly Father knows what things ye need before ye ask Him." The most perfect form of prayer is the Lord's Prayer, as it is called. This prayer contains in it all that we can ask, and all that we can want. Here we learn that we should not ask anything for ourselves only, but also for others as much as for ourselves ; seeing that we are to love all others as ourselves, and to consider all as our brothers and sisters. God hates all selfish prayers, as He hates all selfishness in general. He that asks everything for himself can never obtain what he asks. He that seeks to gain heaven and salvation for himself can never gain them ; but he that seeks to lead or to bring others into heaven, as many as he can, will have a high seat in heaven. The more we follow after happiness for ourselves, the farther happiness will flee from us ; but the more we push away happiness upon all our fellow-creatures, the closer it will stick to us : such is the divine order and law. Whatsoever we do to others, that will be done to us ; and whatsoever we do to ourselves, the very reverse thereof will be done to us. Therefore Jesus taught us to pray, as we see in the Lord's Prayer, for all others as much as for ourselves ; and therefore we have to use the words "we" and "us," instead of "I" and "me." Love, charity, and good works are far more acceptable



in the sight of the righteous, loving, and merciful God, than all prayers, singing, chantings, and fastings.

### 5. *Fasting.*

Fast is abstinence from the comforts of life, and from anything desirable, for the Lord's sake. It can be performed in many different ways, inasmuch as there are many kinds of enjoyments and comforts of life. It is evident that fastings are freewill offerings; wherefore there are no express commandments for their performance, but only admonitions and exhortations to that effect. We know, however, by the Sacred Records, that all saints, of all countries and ages, have fasted much. The time of fast is a time set apart for the Lord; wherefore it is sanctified; and therefore all worldly occupations and conversations must be removed during that time; otherwise the fast will be profaned and polluted, and as such, cannot be accepted by the Holy One.

There are two principles in man: namely, flesh and spirit, or the body and the soul. The former belongs to the earth, the latter to heaven. The former is supported and fed by the natural food; the latter by spiritual food,—which are prayer, holy meditations and conversations, singing of sacred songs, etc. The more we feed the body, the more earthly and carnal we become, and the more we become attached to the earth and subject to the laws of Nature, like all animals. There are, therefore, two kinds of life in man, namely, the animal and the divine life. The animal life is the blood; the spiritual and divine life is the Holy Spirit. Blood, which is the life of the flesh, is produced by the natural food; the Holy Spirit is gained by the spiritual food, as

mentioned above, and by obedience to the commandments of God, which are all Spirit and Life in themselves.

From all the foregoing it is evident that fasting performed in the right way, and prayers of faith united together, will make us more spiritual and divine, and will bring us into closer communion and fellowship with God, and make us Godlike. It will fill us with the Holy Spirit, so that we may be able to live entirely independent of the world and of all the laws of Nature, just like the heavenly angels: and by a fast of forty days and nights we die entirely to the animal life, and come into a spiritual body, which is immortal, as has been explained above. By fastings and prayers we can, therefore, rise to any condition of spirituality, even to the absolute resemblance of Jesus, and even of God Almighty. There is not anything imaginable in mind that cannot be attained or obtained by fasting and prayers. But observe that the fasting is possible only to them who observe the commandments of God, and worship and serve Him. The wicked cannot fast, because their prayers are not accepted.

The fact above mentioned, of the fasting of forty days and nights, is demonstrable even by the natural sciences. The average quantity of blood in adults is about thirty pounds. The daily decrease of blood during fasting is about three-quarters of a pound, according to the statements of medical men, consequently after a fast of forty days there can be no blood in the body, and therefore no animal life in that person; but he is filled then with the Holy Spirit, which is the divine life. No man can, therefore, be a very eminent saint without having fasted much; and all that have fasted much are high in spirituality, and have

more spiritual light than those who have not fasted. The reason why all professed Christians now are excessively blind, ignorant, stupid, and weak as regards spiritual things, is their neglect of the sacred ordinance of Fast, which is rarely practised now in any church as it should be.

Fasts can be performed in many ways ; but a perfect fast is abstinence from everything that belongs to the earth, — consequently also from sleep and drink as well as from food ; such was the fast performed by Jesus in the wilderness, and the two fasts of Moses on Mount Sinai.

The question is often asked, Why does God require that we should starve ourselves, and refuse to partake of the bounties which He has given us? He does not require any such thing ; but that we should learn to govern all our desires and appetites, and to deny ourselves ; learn to depend on Him, on His spirit and grace rather than on His gifts, and to live by faith, independently of those visible things and gifts ; learn to realize the truth of the saying, “ Man does not live by bread alone, but by every word that proceeds out of the mouth of God ; ” and learn “ to worship God in spirit and in truth.” We worship Him in spirit and in truth when we live by faith independently of everything visible. Now men, even professed Christians, worship far more the visible things, even the gifts of God, than Himself, even supposing it to be utterly impossible to subsist without them, which is idolatry. The true worshippers of God live like the heavenly angels, independently of everything material. The whole human race are now living in idolatry, worshipping the creatures rather than the Creator, the gifts rather than the Giver. This is the effect of the neglect of the sacred ordinance of fast.

## CHAPTER VII.

## THE DECALOGUE.

THE Decalogue—or the Ten Commandments, or Words—is a perfect moral and divine law, founded upon the holy and perfect attributes of God. It is written by the finger of God, and delivered to us through the prophet of God, Moses, on Mount Sinai. It was written on two tables of stone, which represent the two sides of our stony heart. All the ten commandments hang together, but each of them is against some particular sin; and to observe all the ten commandments is to observe the whole divine moral law, and to be perfect as God is perfect. For better understanding, let us consider each commandment separately, as they are found in the twentieth chapter of Exodus and in the fifth chapter of Deuteronomy.

1. In the first commandment, which is the greatest of all, we are bidden to worship, serve, and obey the Only True, Living God, and to trust and hope in Him alone. Here all idolatry is condemned; all that observe commandments, laws, rules, fashions, customs, manners of men, or of the world, are condemned by this commandment as idolaters; all that trust and hope in anything besides God, and have placed their hearts and affections on those things, such as riches, honors, fame, fashions, ornaments, their own faculties, powers, beauties, intellect, and all such, are here condemned; all bad habits, whereby the people seek pleasure, and comfort, and honor, such as the use of tobacco, liquor, coffee and tea, as habitual things, are here condemned; all ownership and relationship are here condemned; in

short, all that leads our minds from God, from reliance on God to something else, is here condemned. He alone who has nothing of this world, and who desires nothing of this world, is free from idolatry. Such was Jesus, and such are all his true disciples and followers, who belong to the kingdom of heaven.

2. In the second commandment all pictures, images, and likenesses, as ornaments, are condemned and forbidden; therefore all carvings, paintings, drawings, and cuttings, for ornaments, are here forbidden, and simplicity and plainness are enjoined.

3. In the third commandment all profanations of sacred and divine things are forbidden, as to mention them in joke, in proverbs, or in any other irreverent way.

4. In the fourth commandment we are bidden to keep the Sabbath day holy, and forbidden to perform any worldly work on that day: here we are forbidden to mix divine things with worldly things, which is a profanation and sacrilege.

5. In the fifth commandment we are bidden to honor father and mother, and consequently also all our benefactors, teachers, educators, and providers, to show thankfulness to them, and are forbidden to be ungrateful to any benefactor.

6. In the sixth commandment we are bidden to be kind and charitable to all that have life and feeling, and to promote the universal happiness of all creatures, and forbidden to hurt, hate, offend, injure, kill and destroy anything that God has made, without a command or permission of God to that effect.

7. In the seventh commandment we are bidden to be pure in heart and free in mind, and are forbidden to seek and hanker after foolish, filthy,

and carnal enjoyments and gratifications of our selfish and animal natures, which are called whoredoms, and may be committed in many ways, not only by the other sex, but by liquor, tobacco, tea, coffee, fashions of the world, honors, riches, and the like. All idolatry, all selfish amusements, are whoredoms; and all pleasures, enjoyments, and comforts, are lawful, if they proceed from love pure and disinterested, unselfish and divine, otherwise they are whoredoms.

8. In the eighth commandment we are bidden to be honest, unselfish, and disinterested; and are forbidden to steal, rob, defraud, cheat, impose, deceive, or take, in any way, advantage of others, to pervert the divine truth, and to offer to others errors for truths, to ascribe anything to ourselves, and to consider it as our own.

9. In the ninth commandment we are bidden to be upright and truthful in all our ways and conversations, and are forbidden to bear false witness, to practise deceit, lying, and dissembling.

10. In the tenth commandment we are bidden to be contented with whatever we have, and are forbidden to covet anything of others, or to envy them for their prosperity, riches, honors, happiness, godliness, and progression.

It is evident from all the foregoing that the man or woman who keeps all the commandments of God, is perfect as God, and belongs to heaven, and not to the world, as Jesus Christ, the Son of God. It is also evident that the law was given because of sin, and its purpose is to lead us to God, to communion with God through the Holy Spirit, where we are free from all law and from all obligations, the law being a dead letter to them that are born of God, sanctified through the Word and Spirit of God, made new creatures in God through Jesus Christ, the end of all law.

## CHAPTER VIII.

REGENERATION AND THE FUTURE STATE OF  
EXISTENCE.

1. REGENERATION, or the new birth, without which none can enter into the kingdom of God, is an operation of the Holy Spirit wrought in the soul, heart, and mind; but it is a gradual work, and not momentary, as men generally suppose. Although it is wrought by the Holy Spirit, still it depends on us, on our labors, strivings, and aspirations, and on our meekness, submissiveness, obedience, faith, hope, and good works. God loves all, without respect to persons, but deals with all intelligent creatures according to their works and ways.

2. As the sun sends its rays equally to all objects around, and yet all objects receive them differently, according to their different natures and capacities, just so God, the Sun of the heavens, sends His Spirit to all equally, but all receive it differently. As there is an infinite variety of effects caused by the same sun, so there is an infinite variety of effects caused by the Holy Spirit; for every one receives it according to his nature and capacities, which again all depend on us, as mentioned above. Regeneration is reformation of life, and has many degrees: the more we labor and strive to follow after righteousness, shunning sins as evils before God, trusting and hoping in Him, imploring His aid and His assisting grace, looking to Jesus Christ as our pattern, depending on Him, on His redeeming grace, imploring His aid, following Him in all His steps, the more efficaciously will the Holy Spirit operate in us, purify us, and bring us into communion and fellowship with God.

3. Regeneration has seven degrees, represented by the seven days of the creation of the world, which also represent the seven thousand years of time, six thousand years of sin, trouble, sorrow, and labor, and one thousand, the seventh thousand, years of righteousness, peace, joy, and rest, called the Millennium, — a Latin word, which signifies a term of a thousand years, — when Christ, with His saints, shall reign upon the earth, as Prince of the kings of the earth. The said seven degrees of regeneration are six degrees of labor, combats, and temptations; the seventh degree is that of rest, peace, holiness, and constant communion with God through the Holy Spirit; it is the sanctification which makes us true images and children of God, and gods, as Jesus Christ is.

4. To the seven degrees of regeneration correspond the seven heavens, the one above or within the other; the highest or innermost heaven, the heaven of the greatest saints and angels, is the seventh heaven, around the Throne of God, where they see God face to face, being filled with His Spirit, and dwelling in the ineffable light, brightness, glory, and bliss of God and of Jesus Christ. This is surrounded by the sixth heaven, this by the fifth, this by the fourth, &c., and the first or lowest heaven is the heaven of the smallest saints, where they see God only at a great distance, as we see the sun of this world. In each heaven are innumerable societies; and all in the spiritual world are consociated together according to their characters, principles, natures, dispositions, and capacities, so that there is a perfect harmony and unity with an infinite variety of conditions, or degrees of happiness, light, brightness, and glory in all the seven heavens. Consequently, from



the lowest degree of the lowest or first heaven to the Throne of God is an infinite variety of degrees of happiness, light, brightness, and glory ; each one being happy according to his capacity to enjoy happiness, which again depends on the degree of regeneration which he has attained by his labors, strivings, and combats.

5. Just as there is happiness to the good according to their goodness, so there is misery, darkness, sorrow, and despair to the wicked according to their wickedness. As there is an infinite variety of conditions in the heavens, so there is also in the regions of darkness and misery, called hell ; each soul being in his own hell, according to his wickedness. Each soul has his heaven or hell within himself, according as his character and principles are divine or satanic, according to his righteousness or wickedness ; each soul dwells in his own place, in heaven or in hell, according to his goodness or wickedness ; and any immediate mercy and forgiveness are not to be found at all ; but every one obtains mercy and forgiveness according as he seeks for them by repentance and combats against his sins. Every good word, work, and thought is a gain, and every evil word, work, and thought is a loss. "Be ye therefore perfect even as your Father in heaven is perfect." The more perfect ye are, the greater is your happiness, and the more imperfect ye are, the less ye can enjoy of happiness.

6. But all evil has a good end ; it is all for a good purpose allowed to exist : any eternal evil does not exist ; for all evil shall ultimately come to an end, and God shall be All in all throughout the whole creation ; but the wicked rebels will have to suffer grievously until they have submitted themselves and become reconciled to God.

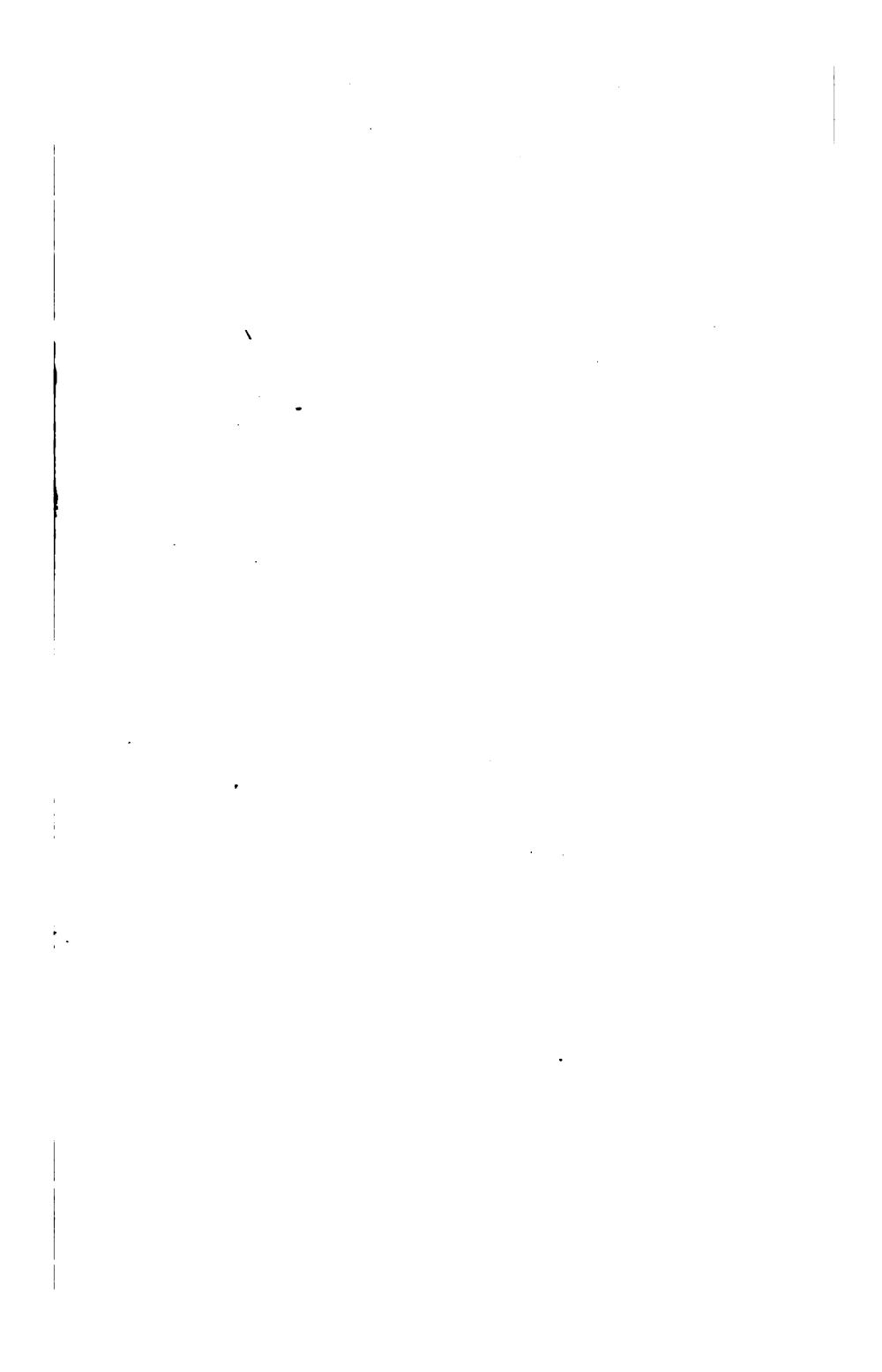
The doctrine of eternal torments in hell is not of God, but of false teachers, who, not being able to instruct, seek to drive the people to heaven by terrors; but no doctrine has ever done more hurt than this; wherefore the teachers of this doctrine are the very hell-factors, by teaching an unnatural, irrational, blasphemous, and discouraging doctrine, a doctrine which justifies the hypocrites and leads the sinners into despair and despondency, a doctrine which never was taught and broached by any divine teacher, nor sanctioned by any divine authority, a doctrine which may be called the most satanic blasphemy, and the most incongruous nonsense.

## CHAPTER IX.

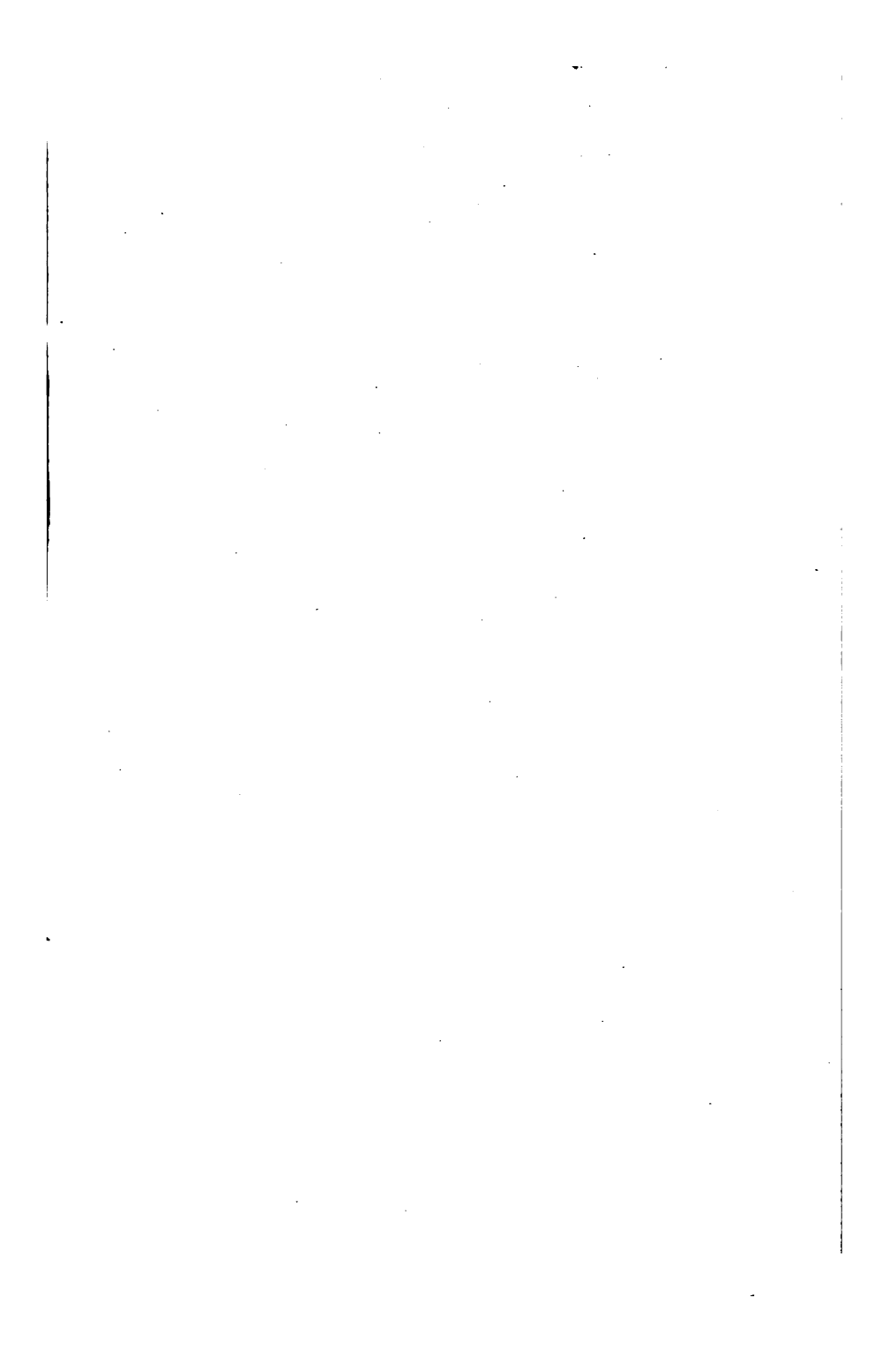
### SPIRITUALISM.

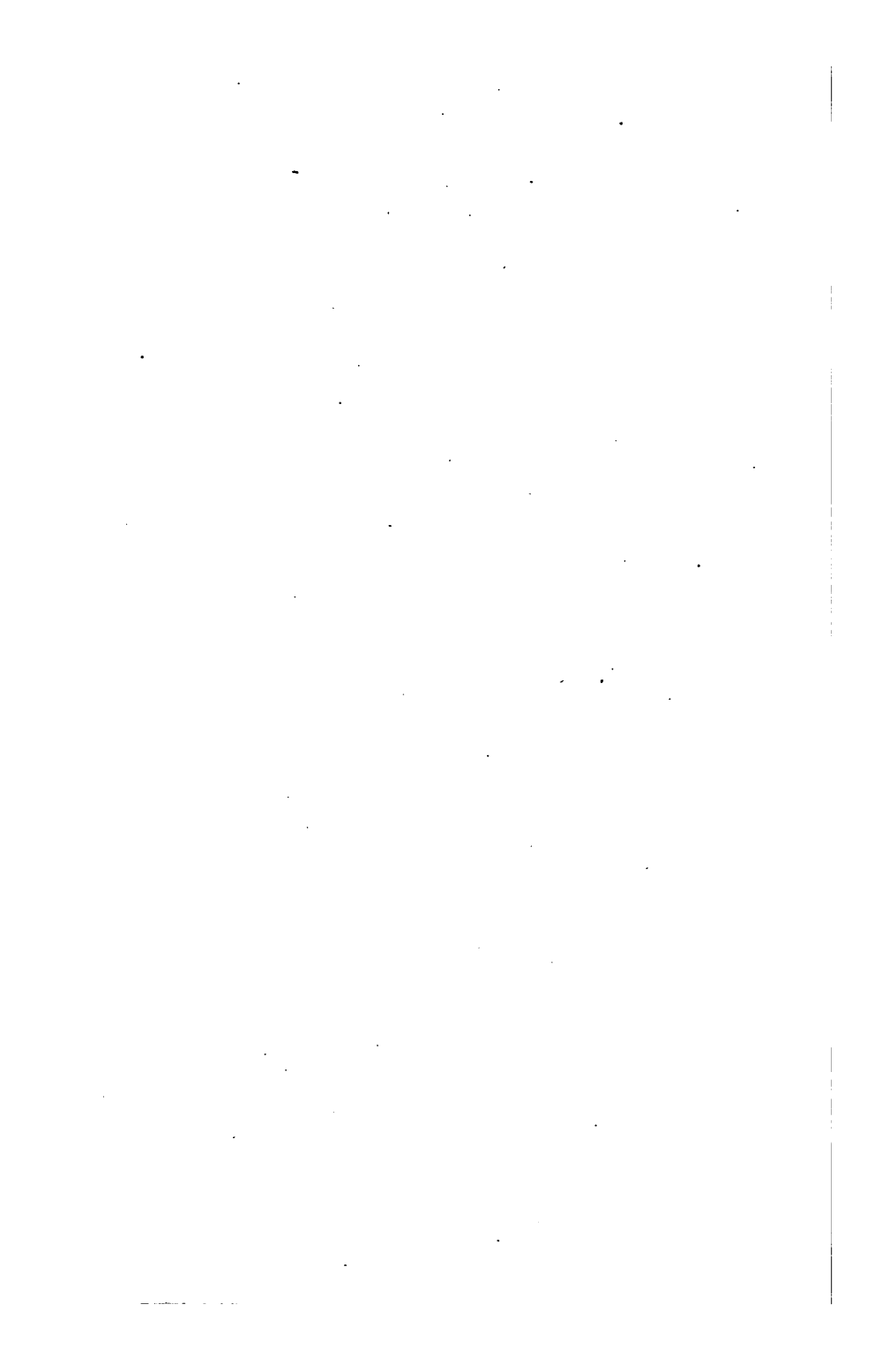
As there is a right and wrong, divine and satanic way in everything, so also in spiritualism. There is a divine and a satanic spiritualism: there are spiritual revelations and manifestations caused by the Holy Spirit, and there are various kinds of revelations, manifestations, visions, trances, and miracles, which are caused by evil spirits, and may be called satanic. They are entirely different from each other in every way. The former is caused by righteousness and by communion with God through the Holy Spirit; the latter is caused by evil spirits, and is an effect of idolatry and rebellion; the former belongs only to the saints, the latter belongs to atheists, unbelievers, rebels, idolaters, and blasphemers; the former are spiritual and spiritually discerned, the latter are natural, palpable, and material; the former is evangelical and scriptural, the latter is

atheistical, deistical, antisciptural, and antichristian ; the former is harmonious, as all divine things are, the latter is disharmonious and incongruous, as all the works of Satan are ; the former recognizes Jesus Christ as the Only Mediator, Intercessor, High Priest, Savior, Redeemer, and Pattern, the latter is more or less opposed to Jesus Christ, and denies, rejects, reviles, and defames Him ; and this latter is generally called modern spiritualism, and was called, anciently, necromancy, divination, charming, familiar spirit, magic art, and was condemned by the divine law as idolatry and rebellion ; we do not claim any fellowship with it, nor with them that practise it. We teach and recommend only the Divine, Christian, Evangelical, and Scriptural spiritualism or spirituality, which brings us to communion and fellowship with God, and unites us with God, Jesus Christ, and the holy Angels. We consult no spirits of any kind, neither do we seek them ; we consult only the One Eternal, Infinite, Omnipotent, Omnipresent, All-wise, Good, Loving, Great Spirit, the Lord God, and Jesus Christ the Only Begotten of the Father. But if God or Christ will send spirits of our friends and relations, or any kind of messengers, we receive them as such. Here is the wrong of the modern spiritualists : They depart from their Loving Father, who loves us so that He gave His Only Begotten Son to suffer and die for us, and from this Great, Loving, Perfect Friend, Brother, Intercessor, and Mediator to spirits of their departed friends, as though these were more able or willing to help, assist, teach, guide, and encourage, than He that has made us, and He who has suffered and died for us, that we through him may live forever in His Father's House, as His dear brothers and sisters ; here is their folly, their iniquity, and their rebellion.









THE BORROWER WILL BE CHARGED  
THE COST OF OVERDUE NOTIFICATION  
IF THIS BOOK IS NOT RETURNED TO  
THE LIBRARY ON OR BEFORE THE LAST  
DATE STAMPED BELOW.

**CANCELLED**

BOOK DUE - MID

C 819584  
AUG 4 1980

NOV 11 1980



US 2065.8.1  
The new di  
Widener Lib



3 204